FROM THE LIBRARY OF

REV. LOUIS FITZGERALD BENSON, D. D.

BEQUEATHED BY HIM TO

THE LIBRARY OF

PRINCETON THEOLOGICAL SEMINARY

Division SCB

Section 14806

LIBRARY OF PRINCETON
MAR 24 1932
THEOLOGICAL SEMINARY

A

CONCISE HISTORY

OF THE

METHODIST PROTESTANT CHURCH,

FROM ITS ORIGIN:

EMBRACING THE CIRCUMSTANCES OF THE SUSPENSION OF THE NORTHERN AND WESTERN CONFERENCES IN 1858, THE ENTIRE CAREER OF THE METHODIST CHURCH, AND THE REUNION OF THE TWO BRANCHES IN 1877.

WITH BIOGRAPHICAL SKETCHES OF SEVERAL LEADING MINISTERS OF THE DENOMINATION.

BY ANCEL H. BASSETT.

WITH AN INTRODUCTION BY WILLIAM COLLIER, D. D.

PITTSBURGH:
PRESS OF CHARLES A. SCOTT.
JAMES ROBISON, 132 FIFTH AVENUE.
SPRINGFIELD, OHIO: A. H. BASSETT.
1877.

Entered according to Act of Congress, in the year 1877,
By ANCEL H. BASSETT,
In the Office of the Librarian of Congress, at Washington.

PREFACE.

THE work herewith submitted is an attempt to supply what has long been acknowledged to be a "felt want." More than a third of a century ago Rev. J. R. Williams, of Baltimore, who was well qualified for the task, published a "History of the Methodist Protestant Church," embracing an account of the Reform Controversy and its outcome, the organization and progress of the church to the year 1842, little more than the period of one-fourth of its career. This work was useful in its day. But it contained many ecclesiastical papers and controversial documents which need not now be perpetuated. And this work is long since out of print. It never saw a second edition. A few years after Rev. John Paris published a "History" of same title, the occasion of which seems to have been that the North Carolina brethren considered that too little space, in the work of Mr. Williams, had been devoted to the history of the cause of Reform in that State. To supply this deficiency the work of Dr. Paris was issued, giving, besides a general view of the facts connected with Methodist Reform at large, more definite and extended accounts of the rise and progress of the Methodist Protestant Church in North Carolina. The work must have been of special interest in that quarter. It was issued in 1849, and was a work of decided ability. But it has long since been out of print. Copies of neither of the above-named works are anywhere on sale. And neither of them reaches the period of the most eventful transactions of our church.

Friends of our cause, sympathizing in our principles, have asked for our standard documents—our history—desiring the information. This has occurred a thousand times, twice told. Our record is to be found through the onerous task of scanning a hundred files of church papers and scores of dispersed and well-worn pamphlets. Not one in a thousand will attempt this. It is painful to note that since the days of the fathers' struggle, a generation has risen up, many of whom are not posted regarding the historical facts of the origin and career of our denomination. Nor is it willingly thus with them, for they call for a *history.* The writer has been made sensible of this demand, times without number, long before he had the least apprehension that the writing of such a history would devolve upon himself. Hence, at the General Conference of 1866, at Allegheny City, he introduced a resolution, which was adopted, requesting Rev. George Brown to prepare a history of the Methodist Protestant Church, to be given to the public so soon as practicable. But it was late in life with that venerable man, and he never assumed the task. But when subsequently prompted on the subject, he said to the writer, whose name had been associated with his, as assistant in the case, "You will have to write that history." But being at that time pressed with important responsibilities, he for years entertained no such thought. Nor did he until after the adoption of the very assuring expression and request of the General Conference of the Methodist Church, in 1875, to prepare, at earliest convenience, a history of our church. The undertaking involved incalculable research, but as this was in accord with his tastes and habits, and having been relieved of oppressive cares and duties, and being blessed with improved health, he finally acceded to the advice and judgment of many friends, that he is, perhaps, providentially spared to render this service to the church before he shall pass away.

The writer has endeavored to pursue an originality of statement, eschewing certain threadbare points, which the reader would not desire to have reiterated. And a variety of facts and incidents are here given which have not before met the eye of the reader.

The writer has aimed at conciseness, in view of bringing the work into one volume, so that its cost may adapt it to general circulation. Hence many may be disappointed not to find here local and personal details, which would have so swelled the work as to require another volume, which might easily have been produced.

Let it here be remarked, if Mr. Williams in his History presented most fully the record of transactions in and about his city (Baltimore), and if Dr. Paris, in his History, dwelt most in detail upon transactions in his State (North Carolina), it can not be thought amiss that this writer, a life-long resident and laborer in the North and West, should present more at large the historical facts pertaining to that wing of the church, though giving in sufficient detail the record of the other localities.

The writer having been contemporaneous with much that is herein related, can speak, to considerable extent, as an eye-witness. He respectfully claims to have been a member of the Union Society in the Methodist Episcopal Church, at Cincinnati, fifty years ago; that he witnessed, to some extent, the ecclesiastical proceedings against the Reformers, in that city, in 1828; that he was identified with the secession from the Methodist Episcopal Church which immediately followed the expulsions, and which originated the Methodist Protestant Church in that city and the region round about. He has been identified with the Ohio Conference ever since its session of 1830; has had the honor to be conversant with the fathers and the chief leaders of our denomination, who have now, one by one, nearly all passed away. Hence he humbly feels called upon, before

he too shall go hence, to place on record an exhibit of facts and incidents, with which he has been more or less familiar.

Again, this work was written in obedience to the call of the General Conference of the Methodist Church of 1875. Of course it would be expected that our separation, or rather suspension for a series of years from the body retaining the name of the Methodist Protestant Church, should be accounted for by a due presentation of the causes, and that the thread of our history during the period of our detached existence should be given. If, in doing this, we should be deemed sectional, yet we can not be found uncharitable. If we have indicated sentiments which scarcely admit of universal acceptation, they at least challenge comparison with gospel principles. Candid minds, we trust, without regard to sections, will accept our record. Our stand-point and programme of the work are, however, somewhat changed since the events of 1877.

The writer could wish that he was more fully furnished to give the history of the Southern wing of the denomination during the period of the suspension above alluded to. Besides our official non-intercourse, for the then time being, the civil war for several years impeded us; therefore we could not be fully posted in the facts desirable here to be recorded, pertaining to that important and extensive portion of our work. But we have endeavored faithfully to record its general history, as we have in possession the proceedings of the General Conferences of the denomination, South as well as North, and the proceedings of the Constitutional Convention of 1867, at Montgomery, Alabama. And, finally, we have had the great pleasure of witnessing and recording the grand consummation in the happy reunion of the two churches, by conventions, at Baltimore, in May, 1877. *Gloria Dei.*

THE AUTHOR.

November 1, 1877.

INTRODUCTION.

FOR several years past a desire had been expressed by many of our prominent ministers and laymen, that some one qualified should be appointed to furnish a more extended account of the Methodist Protestant Church than that which is contained in the early histories, written by Rev. James R. Williams, of Maryland, and Rev. Dr. John Paris, of North Carolina. After several attempts, at previous General Conferences, to secure the object sought, without success, at the late session of that body, held in Princeton, Illinois, May, 1875, the subject was again introduced by Rev. John Scott, D. D., and Rev. Ancel H. Bassett named as a suitable person to accomplish this most desirable work for the church. The proposition of Dr. Scott met with the hearty and unanimous concurrence of the Conference and visiting brethren. The selection of Brother Bassett was, without doubt, a judicious one. No one among us is better furnished with the necessary documents, facts and incidents for such a work; no one better adapted by education, nature and grace, by observation and experience, to put together, in an intelligent, pleasing and instructive form the truthful details of the history of our beloved church, from its inception down to the present period. The General Conference evinced a just discrimination in the choice it made, and by its action turned all eyes toward Brother Bassett, as every way fitted for the task assigned him, fully satisfied that a history would in

due time be forthcoming, if life and health should be continued. Authorized by the highest official body of the church, and possessing ample materials, and the confidence of the ministry and membership, he entered without delay upon his arduous labor, and now, in this neat volume, presents to the church and the public the result of patient toil. It may be said, with full confidence, in this work we have a faithful history of the origin, conflicts, labors, sacrifices, reverses and successes of the Methodist Protestant Church, as also a fair statement of her doctrines, ecclesiastical principles, and her general religious usages. In doing this he has set down nothing in malice, nor has aught extenuated. We esteem him incapable of either.

As Brother Bassett, in this history, has said nothing, comparatively, of himself, though identified with the movement which led to the formation of the Methodist Protestant Church from its commencement, it may not be out of place, though unsolicited by him, to record in this introduction a few facts of his own history.

Ancel H. Bassett was born in Massachusetts, July 1st, 1809, converted to God in Ohio, when but twelve years of age, and united with the Methodist Episcopal Church. While yet young, his attention was called to the subject of lay delegation in the councils of the church of which he was a member. His sympathies were therefore readily enlisted by the party which sought the introduction of the lay element into the General and Annual Conferences of the Methodist Episcopal Church. And when the expulsions took place, in 1828, in Cincinnati, he, being then only nineteen years of age, seceded, with many others, and joined with the expelled in the organization of a new Methodist Church, recognizing the right of the laity to representation in all departments of the church. In 1830, under the pastoral supervision of Rev. Asa Shinn, of precious memory, he received license to preach. A few days after, he

was admitted into the itinerancy of the new church. It is not necessary here to enter into a recital of the immense labors and sacrifices of the early preachers of our denomination. The history of one, as recorded in this volume, is, with few exceptions, the history of all. Brother Bassett bore his full share of privations and toil. When quite young, he was elected secretary of his Annual Conference, and served in that capacity for seven successive years, when he was elected to the Presidency. Five times was he selected by his brethren to that laborious and responsible position. He retired from the active work of the ministry in 1845, to take charge of a religious paper called the *Western Recorder*. For ten years he published that periodical as an individual enterprise, under the sanction of the Ohio Annual Conference. In 1854, at a convention held in Zanesville, the *Recorder* was transferred to the church, and became the official organ of the Northern and Western Conferences, and Brother Bassett was elected as Editor and also Book Agent of the Western Book Concern, located at Springfield, Ohio. He continued his connection with the publishing interests of the church as editor or book agent, with the exception of a short period, down to 1872, when he resigned his official relation, but continued his efforts in various ways to advance the interests of the church and promote the glory of God.

As evidence of the high esteem in which he was held by his associates in the ministry and membership, we note that from and after 1838, he was elected as principal to all, save one, of the General Conferences, both before and after the suspension of official relations between the Northern and Southern wings of the Methodist Protestant Church. He was also chosen to represent his conference in all the conventions held in the interests of the North-western conferences.

Brother Bassett has been remarkably careful to collect and preserve such matter as related to the controversy on

lay representation, from 1822 down to the trying scenes of expulsion and secession, which resulted in the organization of the Methodist Protestant Church, of which the following pages will give a faithful history.

Opportunely, that part of this history reaching to the time of the assembling of the joint conventions of the Methodist Protestant and Methodist Churches had been written, ready for completion by the addition of perhaps the most pleasing chapter of all—a chapter containing an account of the triumphs of Christian charity and brotherly love; the conquest of sectional prejudices; the union of names and hearts from East, West, North and South, in one united Methodist Protestant Church. This history would not have been complete without the record of that grand consummation so long wished for by thousands, and so often prayed for by the lovers of union. Thus united, too, after a separation for years—always one in doctrine, one in work, one in aim, one in church government, and one in means of grace; now one in official bonds all over this broad land.

May we not hope that the following history, so wisely and happily commenced, and so auspiciously concluded, will find its way into all sections of our beloved Zion.

We cheerfully commend it to the confidence of the whole church, and bespeak for it a liberal patronage.

WILLIAM COLLIER.

CONTENTS.

CHAPTER I. Page.

INTRODUCTORY, ... 17

CHAPTER II.

Early Methodism—Its Origin and Principles—Its Outset in England—Its General Spread—Mr. Wesley—His Unfortunate Oversight—Extenuation, ... 19

CHAPTER III.

Planting of Methodism in America—An Error in the Start—The Revolutionary Period—Mr. Wesley's Manifesto—His Sons in America Choose to be Independent and Lordly—Wesley Vindicated, ... 22

CHAPTER IV.

The Methodist Episcopal Church Organized, 1784, by an Assembly of Preachers, Hastily Convened—"Where Were the People?"—The New Episcopacy—Its Powers and Assumptions—The Itinerant Hierarchy—How it Worked—Testimony of Judge Hopper and Nicholas Snethen, . . 27

CHAPTER V.

Conference of 1792—The Appeal Question—Exciting Debate—Withdrawal of O'Kelly and McKendree—The Presiding Elder Question—Discussed in Successive General Conferences, ... 32

CHAPTER VI.

General Conference of 1820—Presiding Elder Question Settled—Then Unsettled—*Coup d'Etat* of Bishop Soule—Waugh and Emory—The People Beginning to Awake—"Wesleyan Repository"—Suppression of Inquiry and Investigation—"Methodist Magazine," 35

CHAPTER VII. Page.

General Conference, 1824—Memorials from the Laity—Lordly Response—Important Meeting of Reformers—Organization of Union Societies—"The Mutual Rights"—The Power Party Take Offense and Oppose, ... 41

CHAPTER VIII.

Baltimore Conference—Expulsion of D. B. Dorsey and W. C. Pool—Bascom's Rebuke—Expulsions in Baltimore and Other Places—General Conference of 1827, ... 44

CHAPTER IX.

General Conference of 1828—Memorial and Appeals—Asa Shinn's Able Defense, but Sad Failure—Expulsions Confirmed—Dishonorable Terms of Restoration—Other Expulsions—Fate of the Memorial—The Pronunciamento of the "Divinely Authorized"—A Parallelism, ... 49

CHAPTER X.

Persecution of Reformers Renewed—Trials and Expulsions at Cincinnati—Action of Trustees—Secession of 1828—Ineffectual Appeals, ... 53

CHAPTER XI.

Persecution of Reformers Continued—Lynchburg—Georgetown—North Carolina—A Veteran Cut Off—Tennessee—"Scratch Law"—Starling Turner, ... 61

CHAPTER XII.

The Fathers—What Some of them Said of Irresponsible Power—"Speaking Evil of Ministers"—Who is to be Vindicated, 68

CHAPTER XIII.

Persecution of Reformers Considered—Its Injustice—The Results—Influence of the Discussion—A Great Change—The Leaven that Leaveneth, ... 73

CHAPTER XIV.

General Convention of 1828—Articles of Association—"Mutual Rights and Christian Intelligencer"—Organization of Annual Conferences under the Conventional Articles, . . 78

CHAPTER XV.

The Church Organization at Cincinnati—Case of Dr. Bishop—His Death—Succeeded by Asa Shinn, ... 84

CHAPTER XVI. Page.

Various Secessions and Organizations in the West, under the Conventional Articles of 1828, ... 88

CHAPTER XVII.

Call for an Annual Conference in the West—Ohio Conference Organized at Cincinnati, 1829—Divided in 1833, . . . 98

CHAPTER XVIII.

General Convention of 1830—Constitution and Discipline Formed—Methodist Protestant Church—The Word White —The Methodist Protestant —General Conference of the Methodist Episcopal Church, 1832—Response, . . . 103

CHAPTER XIX.

First General Conference Methodist Protestant Church, Georgetown, 1834—Editorship of N. Snethen and Asa Shinn—Abolition Interdicted—Illinois Conference Set Off—Dearborn College, ... 108

CHAPTER XX.

Second General Conference, Pittsburgh, 1838—Stormy Debate —Gloomy Interval in the West—"Western Recorder" Commenced—Indiana, South Carolina and Onondaga Conferences, ... 115

CHAPTER XXI.

Third General Conference, Baltimore, 1842 — Muskingum, Michigan and North Illinois Conferences—Snethen Seminary — Accident at Allegheny—Fourth General Conference, 1846, Cincinnati—Iowa and Wabash Conferences—Cambridge College, ... 122

CHAPTER XXII.

Fifth General Conference, Baltimore, 1850—Madison College Organized—Board of Missions at Pittsburgh—Daniel Bagley, Missionary to Oregon—North Illinois Resolutions—Trouble in the Church Paper, ... 131

CHAPTER XXIII.

Sixth General Conference, Steubenville, 1854—The Trouble with the Church Paper—Editor Exonerated—Separation of the Publishing Interests—A Church Paper in the West—Finale of Madison College—South Illinois and West Virginia Conferences, ... 137

CHAPTER XXIV. Page.

Convention of 1854, Zanesville—"Western Methodist Protestant"—Removal to Springfield, Ohio—Convention at Baltimore, June, 1855—Marshall College, ... 144

CHAPTER XXV.

Convention of 1856, Springfield — Western Periodical and Book Concern—Call for an Advisory Convention, . . 148

CHAPTER XXVI.

Convention at Cincinnati, 1857—Memorial to General Conference—Disaster at Sixth Street Church, Cincinnati, . . 156

CHAPTER XXVII.

General Conference at Lynchburg, 1858—The Memorial Disregarded—Minnesota, West Michigan and North Iowa Conferences, ... 163

CHAPTER XXVIII.

Methodist Protestant General Conference, Georgetown, 1862—Adjourned Session, 1865 — Effects of the War — General Conference at Georgetown, 1866, ... 167

CHAPTER XXIX.

Methodist Protestant Convention, Montgomery, Ala., 1867—Negotiations for Union, ... 172

CHAPTER XXX.

Methodist Protestant General Conference, East Baltimore, 1870—General Conference, Lynchburg, 1874, . . . 177

CHAPTER XXXI.

Convention of 1858, Springfield—The Act of Suspension, . 182

CHAPTER XXXII.

Book Concern Building at Springfield—Meeting for Fraternization at Pittsburgh—Hymn Book Complication and Compilation—Allegheny Seminary—Nebraska Conference, . 187

CHAPTER XXXIII.

Convention at Pittsburgh, 1860—George Brown, Editor—Financial Embarrassment—Sad Event at Baltimore, . . . 193

CHAPTER XXXIV.

Convention at Cincinnati, 1862—Declaration—Adrian College—Collegiate Association—Endowment Fund, . . . 198

CHAPTER XXXV. Page

Conferences Organized in Missouri — Union Convention at Cleveland, 1865—Union Convention at Union Chapel, Cincinnati, 1866, ... 205

CHAPTER XXXVI.

General Conference, Allegheny, 1866—The Union—Ministerial Educational Association—M. P. Collegiate Association, . 210

CHAPTER XXXVII.

First General Conference of the Methodist Church, Cleveland, 1867—Kansas Conference—Resignation of Editor Scott —Alexander Clark succeeds—Marshall College, . . 215

CHAPTER XXXVIII.

General Conference, Pittsburgh, 1871—Death of Geo. Brown —Removal of Publishing Business to Pittsburgh—Resignation of A. H. Bassett—James Robison, Publishing Agent—Interesting Occasion at Cincinnati, . . . 221

CHAPTER XXXIX.

General Conference, Princeton, 1875, ... 228

CHAPTER XL.

Action of the Union Commissioners, Pittsburgh, 1875—Response of the Conferences and Churches, . . . 236

CHAPTER XLI.

Fraternal Visitations and Recognitions Abroad, . . . 238

CHAPTER XLII.

General Convention of the Methodist Church, Baltimore, 1877. 244

CHAPTER XLIII.

General Convention of the M. P. Church, Baltimore, 1877. . 249

CHAPTER XLIV.

The Consummation—Proceedings of the United Body, . . 251

CHAPTER XLV.

A Retrospect, taken at the Convention in Starr Church, May 16th, 1877—An Incident, ... 259

CHAPTER XLVI. Page.

The Religious Status and Aspect, ... 269

CHAPTER XLVII.

A Camp Meeting Reminiscence — Asa Shinn and Nicholas Snethen—Two Great Sermons from the Same Text, . . 274

CHAPTER XLVIII.

Reminiscence of Nicholas Snethen—A Conference Sermon, . 279

CHAPTER XLIX.

Conferences with Closed Doors, ... 282

CHAPTER L.

History Confirmed—Thomas McCormick—Daniel Wise, . 285

CHAPTER LI.

Statistics of the Methodist Church—Of the Methodist Protestant Church—Lists of Representatives—Lists of Presidents — Epitome of General Conferences and Conventions— Sessions of the Ohio Conference—Pittsburgh Conference— Muskingum Conference—Obituary Record, . . . 289

CHAPTER LII.

The Secession of James O'Kelley, ... 305

CHAPTER LIII.

Methodist Reformed Church, ... 309

CHAPTER LIV.

The Methodist Society, ... 311

CHAPTER LV.

The Wesleyan Methodist Connection, ... 313

BIOGRAPHICAL SKETCHES.

Nicholas Snethen, . . 317
Asa Shinn, . . . 325
Thomas H. Stockton, . 331
Robert Dobbins, . . 338
Adjet McGuire, . . . 343
Samuel Thompson, . 348
Cornelius Springer, . . 351
Jonathan Flood, . . . 358
William B. Evans, . . 361
George Brown, . . . 369
Joel Dalbey, . . . 379
Charles Avery, . . . 386
Zechariah Ragan, . . 393
James Montgomery, . . 403

Chronological Table, Etc.,. 407, 412

A CONCISE HISTORY

OF THE

METHODIST PROTESTANT CHURCH.

CHAPTER I.—Introductory.

EVERY ecclesiastical movement, in its incipiency, is regarded with misgivings, and meets with opposition. But when its causes and its principles become known, it may commend itself to the confidence of an intelligent community.

It is said that history repeats itself. Jesus came, a Prince of the house of David, a Priest of the order of Melchisedec. At his coming, the church of Judea was so corrupt that it was said, "Judgment is turned away backward, justice standeth afar off, truth is fallen in the streets, and equity can not enter." Hence, the Redeemer comes to Zion. He comes to put away sin, and to rule in righteousness. He is rejected, excommunicated, slain. But he rises in triumph, and, in his spiritual reign, he organizes a peculiar people, a seed serving him, a holy nation, a royal priesthood.

After the lapse of fifteen centuries, Luther waked up to the fact that the predicted falling away had occurred, that the mystery of iniquity "doth already work," with satanic power, and signs, and lying wonders, and with all deceivableness of unrighteousness. He nailed up his protest

against the assumptions of the man of sin, who, "in the temple of God, opposeth and exalteth himself above all that is called God." A glorious reformation ensued. But Luther was discarded and denounced in high places. And he would have suffered a thousand deaths at the hand of bigoted and malicious men, but that he was providentially protected and spared for the furtherance of the gospel.

But in the early part of the eighteenth century it became evident that the church of the Reformation itself needed a reformation. Worldliness and formality prevailed. The ministry, to great extent, had lost spirituality and power. A prominent high-churchman acknowledged that England had lapsed into virtual heathenism when John Wesley appeared. Him God raised up to revive the doctrine of salvation by faith, as Luther, in his day, had revived it.

CHAPTER II.

EARLY METHODISM—ITS ORIGIN AND PRINCIPLES—ITS OUTSET IN ENGLAND—ITS GENERAL SPREAD—MR. WESLEY—HIS UNFORTUNATE OVERSIGHT—EXTENUATION.

METHODISM, in its outset, was considered a revival of religion. Dr. Chalmers, at a later day, termed it Christianity in earnest. Its mission was to reform the churches, to spread scriptural holiness, to evangelize the world. Its origin was small, as a grain of mustard seed. A handful of young men associated themselves with Mr. Wesley to pray together and to seek for gracious attainments. They prayed and preached, and God blessed their labors. Numbers were added to them. They encountered opposition. They were despised and persecuted—some even suffered martyrdom. But they were unbaffled by difficulties. They determined that neither tribulation, nor distress, nor persecution, nor peril, nor sword should intimidate or dissuade them from their holy purpose. Mr. Wesley accepted such helpers from the common people as were providentially brought out. Their work extended—gradually in some parts, rapidly in others. It extended through England, through Ireland, into Wales, and into Scotland. It crossed the Atlantic, spread along our shores, and out over our continent. It reached the isles of the sea and all quarters of the globe. The handful of men became scores, then hundreds, then thousands, and finally millions. And now, Methodism is found almost every-where. The sun never sets upon Methodism.

The first regular organizations of Methodists in England, under Mr. Wesley, were made in 1739. The first conference held by him and his associates met in London in 1744. It consisted of ten persons, six clergymen and four lay preachers. Every year thereafter a conference was held, under Mr. Wesley's direction. He, however, did not commence publishing regular Minutes of conferences till about twenty years later. These conferences were evidently at first intended simply to consult measures for carrying on the religious work and to adopt regulations for the societies, by no means contemplating the governmental machinery afterwards involved by the vast spread of the work, and the mighty ingathering of membership to the societies. It was, however, an unfortunate oversight that in these consultations and enactments the voice of the laity was utterly ignored. Dr. Whitehead, who was Mr. Wesley's appointed biographer,* regards it as an incongruity that a Methodist conference should be spoken of as a "conference of the *people* called Methodists." Says he: "It is well known that the people called Methodists never held a conference since Methodism existed. The conference is an assembly

*Mr. Wesley bequeathed his manuscripts and papers thus: "I give all my manuscripts to Thomas Coke, Dr. Whitehead and Henry Moore, to be burnt or published, as they see good." Dr. Whitehead was solicited by the executors, preachers and others to write Mr. Wesley's Life. The three persons to whom Mr. Wesley had bequeathed his manuscripts, of whom Dr. Whitehead was one, deliberately agreed that the Doctor should have the use of these manuscripts to assist him in executing the work. That the Doctor was an authentic biographer can not be questioned. But he gave too much of the truth in the case to suit his two associates, as might be supposed from the extract here given. This may account for the facts that they afterwards changed their minds towards him, that his work was discarded by the conference party, and that two other lives were issued, namely, "Coke and Moore's Life of Wesley." and finally "Moore's Life of Wesley."

of itinerant preachers only (except two or three clergymen), and its members are not assembled by any authority derived from the people. When sitting, it exercises powers which are neither derived from the people nor under any control by them. It elects members into its own body, or excludes them, at pleasure; it makes regulations or laws, not only for the itinerant preachers, but for all ranks and orders of persons in the societies; and while these things are transacted, neither local preachers or any of the people have a single voice or a single representative in the assembly. The people have no check, no balance of power against any regulation or law the conference may choose to decree."

But, in extenuation, it must be said that Mr. Wesley ever considered himself specially called to care for the spiritual interests of a people providentially raised up. Over his preachers and his people he exercised an unlimited authority, considering himself responsible to God only for the exercise of extraordinary powers. But he remarked, anticipating a prospective change after his death: "To me the preachers have engaged themselves to submit, to serve me as sons in the gospel. But they are not thus engaged to any man or any number of men besides. To me the people submit; but they will not thus submit to any other." The event proved that dissatisfactions prevailed to great extent. Secession after secession took place, and many thousands of membership were lost to the connection of British Methodists.

CHAPTER III.

PLANTING OF METHODISM IN AMERICA—AN ERROR IN THE START—THE REVOLUTIONARY PERIOD—MR. WESLEY'S MANIFESTO—HIS SONS IN AMERICA CHOOSE TO BE INDEPENDENT AND LORDLY—WESLEY VINDICATED.

WHEN Methodism took shape, and began to make progress in this country, it might have been expected that it would adapt itself somewhat to the principles of American institutions. Surely, one would have thought, in this "State without a king" might be found a "church without a bishop." But it did so happen that the men who introduced Methodist preaching and began Methodist organizations on this continent, though men of piety and zeal, were Englishmen of the Wesleyan school. As might naturally have been expected, the preachers first sent out by Mr. Wesley for the American work were men of aristocratic feelings.

Mr. Wesley, as a loyal British subject, was scripturally bound to honor his king. In perfect consistency, therefore, he at first spake against the cause of the Revolutionists, and expressed himself in opposition to Republicanism. His missionary followers were like-minded, as we shall see. The first Methodist society in Maryland, and the first one also in New York, were formed about the year 1765. In both instances local preachers began the work. But Mr. Wesley sent over several missionaries, from time to time, to enter into their labors and carry on the work. In 1769 came Richard Boardman and Joseph Pillmoor. In 1771

came Francis Asbury and Richard Wright. In 1773 Mr. Wesley sent Thomas Rankin and George Shadford, the former to be general assistant, to take oversight of the work in America. He accordingly convened the traveling preachers, six or seven only in number, at Philadelphia, and held the first conference. Three young preachers were received on trial, making the number ten. Abel Stevens says that the ten were all Europeans, same number as embraced in Mr. Wesley's first conference. For four successive years Mr. Rankin continued to hold annual conferences, of course, consisting of preachers alone. It being now the revolutionary epoch, these preachers stood opposed to the American cause, and were accustomed to speak of its adherents as rebels. Refusing to take the oath of allegiance, most of them, including Mr. Rankin, fled for their lives, and returned to England.* Mr. Asbury, however, took the alternative to go into seclusion, secreting himself for two years on the premises of a friend in Delaware, and refraining from intercourse with the outer world.

After peace was restored, Mr. Wesley, in a final effort to care for the American Methodists, and having his political feelings essentially modified, in the fall of 1784 set apart Richard Whatcoat and Thomas Vasey as elders, and Dr. Thomas Coke as superintendent, with authority and instructions to set apart Francis Asbury as joint superintendent with himself. Mr. Wesley also addressed a letter to the American Methodists, in which he suggests that, as through an extraordinary train of Providences, the North American Colonies were totally disjoined from the mother country, and erected into independent States, and as our American brethren are now totally disentangled both from the State and from the English hierarchy, they are now at full liberty simply to follow the Scriptures and the Primitive Church.

*See Moore's Life of Wesley, Vol. II, page 191

And he advised that they should stand fast in the liberty wherewith God had so strangely made them free.

It would have been well had the American Methodists heeded the advice of Mr. Wesley, to follow the Scriptures and the Primitive Church, and to stand fast in the [religious] liberty wherewith God had, through political revolution, made them free. But the great blunder in the case of the British Methodists, so much deplored by Dr. Whitehead, was re-enacted here, in the outset of the American Methodists. This is the more strange, as the American people had so recently suffered the pains and casualties of a seven years' war, struggling for liberty, and had thus thrown off the yoke of monarchy and aristocracy, proclaiming, as the specialty of American principles, the grand doctrines that all men have certain inalienable rights, and that all governments derive their just powers from the consent of the governed.

Yet it is hardly surprising that, after the return of peace, Mr. Asbury having emerged from his seclusion, and the reinforcement of preachers having arrived from England, that the conference should exclude the laity from its councils, and inaugurate as a perpetuity the principle of clerical rule. It may be supposed there was the implied consent of the governed, but even this is strange enough. After repeated experiments with civil liberty and religious freedom, it is deemed that Spain must have a monarchy, and that France must have a ruling priesthood. But American citizens, American Christians, are supposed to be intelligent, and to be duly advised of their just rights and the claims of republican principles.

Naturally enough, the monarchists, who in the outset had chiefly the modeling of the code and usages for American Methodists, having, it is presumable, little sympathy for republicanism in the State, had no disposition to devise a liberal polity for the church. It has been represented by creditable writers of the period, that in their intercourses, in

the training and management of the young preachers raised up in America, they usually assumed a dictatorial attitude, as though feeling that they were born to command. This would naturally dispose their followers to entertain a like spirit. And it is not surprising that within so short a period, during which they had greatly increased, they should be ready to form a permanent organization, with a polity assuming for the itinerant preachers exclusive legal powers.

Regarding Mr. Wesley's relations with the American Revolution, and his early opposition to republicanism, the writer takes pleasure in placing on record here a statement, from a reliable and honored source, which greatly relieves the American mind in its impressions heretofore entertained of that man of God.

Dr. Rigg, fraternal delegate from the British Wesleyan Conference to the General Conference of the Methodist Episcopal Church, held at Baltimore, in an address before the latter body, in May, 1876, said:

"British Methodism, indeed, has a special right to regard the hour of your present celebration with ungrudging sympathy. It is well known with what frankness our common founder expressed his satisfaction at the position and prospects of your church, in view of that liberty, as he said, wherewith God had 'so strangely made you free.'

"But it is not quite so widely known how wisely, how faithfully, how lovingly he pleaded your cause with the English ministry, during the time of the struggle, and a very early period of that struggle. He had gone against your cause at the first, but, with characteristic candor and equity, he before long both understood and declared the truth. Convinced of the righteousness of your cause, in a memorable and prophetic letter, written in duplicate, and addressed to two leading members of the British ministry, Lord North, the Premier, and the Earl of Dartmouth, he pleaded your country's cause with singular force and with prophetic insight.

"'An oppressed people,' he declared, in this historic letter, 'asked for nothing more than their legal rights, and asked for them in the most modest and inoffensive manner which the nature of the

thing would allow.' 'They are strong,' he added; 'they are valiant; they are one and all enthusiasts; enthusiasts for liberty—calm, deliberate enthusiasts. They are terribly united; they think they are contending for their wives, children and liberty. Whatever has been affirmed, these men will not be frightened, and they will not be conquered easily.' The date of that letter was 1775. It may well be quoted in this Centennial year."

CHAPTER IV.

THE METHODIST EPISCOPAL CHURCH ORGANIZED, 1784, BY AN ASSEMBLY OF PREACHERS, HASTILY CONVENED—"WHERE WERE THE PEOPLE?"—THE NEW EPISCOPACY—ITS POWERS AND ASSUMPTIONS—THE ITINERANT HIERARCHY—HOW IT WORKED—TESTIMONY OF JUDGE HOPPER AND NICHOLAS SNETHEN.

IMMEDIATELY after the arrival of Messrs. Coke, Whatcoat and Vasey from England, Mr. Asbury was conferred with, and a notice was circulated calling the Methodist preachers to convene at Baltimore, on December 25, 1784, to hold an important conference. The notice was so short, the season so adverse, and the preachers so far dispersed, there was not a full attendance, some not having received notice of the call. Even Jesse Lee, the early historian, was five hundred miles away, and in feeble health, and found it impossible to attend. About sixty were present, and most of these were young men. Such was the account afterwards given by Dr. Coke. Yet, such an assembly laid the foundation of an ecclesiastical interest, involving the welfare of thousands and even millions!

The official account of this conference is thus given by Mr. Asbury himself:* "It was unanimously agreed at this conference, that circumstances made it expedient for us to become a separate body, under the denomination of the Methodist Episcopal Church." And again: "Therefore, at this conference, we formed ourselves into an independent church."†

Let the reader note particularly the personal pronouns

*See Lee's History of the Methodists, page 127. †See General Minutes, page 40.

here used by this body of preachers, "We," "ourselves," "us," as being the persons who organized *themselves* into an independent church, assuming the name of the Methodist Episcopal Church! It is notorious that the laity were not at all consulted in this matter. Many of them, there is ample reason to presume, hundreds of miles distant, had no knowledge of the transaction till the whole was consummated. Yet, here was set on foot an exclusively clerical government, which was saddled upon the whole Methodist lay people. Not a local preacher nor a layman had a seat in the body which consummated this important legislation, and the conference, we presume, as was usual for many years, held its sessions with closed doors.*

The writer is reminded that, some years ago, he had the pleasure of hearing a discourse by John P. Durbin, a leading minister of the Methodist Episcopal Church, in which he contrasted the Article of the Methodist Discipline, which reads: "The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached," etc., with the well-known papal dogma, that "The Pope, the bishops and the clergy constitute the church." "But," said Dr. Durbin, "the intelligent American will enquire, Where then are the people?" Well said, thought we, and so would an intelligent American enquire, regarding the organization of the Methodist Episcopal Church, by a body of preachers alone: *Where then, O, where are the people?*

At the conference of 1784, which adjourned on January 1, 1785, Dr. Coke, with the assistance of other elders, ordained Francis Asbury, first as deacon, then as elder, and then as superintendent; and these two were then received and recognized by the conference as joint superintendents. For this they claimed the authority of Mr.

*See an article headed "Conferences with Closed Doors," in another part of this volume.

Wesley. But they assumed the title of bishop instead of superintendent, even without the consent of the conference.* This assumption proved inimical to Mr. Wesley's views, and drew forth from him a very pointed rebuke. The same conference, in inaugurating the new dispensation, adopted a form of discipline for the government of the societies.

The writer takes no pleasure in presenting the great fault of the early Methodist preachers in assuming exclusive government of the church. Towards them we would exercise the judgment of charity. When, but a handful in number, they sat out, with fiery zeal, and amid great opposition, to proclaim the gospel to the dispersed thousands of American hearers, and raise up societies of converts, it is presumable that scarcely any one thought of church government, much less cared what form thereof might be adopted. Judge Hopper, at the time, an honored and prominent layman of the Methodist Episcopal Church, in Maryland, expressed himself thus, in an article in the *Wesleyan Repository*, March, 1822:

"Many valuable men have been sacrificed at the altar of the preachers' power. We frankly admit that a large majority of the preachers who have been put in charge of our societies upon the different circuits, have been good men; yet a large number of these have been ignorant, domineering, and rash in their decisions. We are decidedly hostile to that policy which gives the whole government of the church into the hands of the ministry. The people have no vote in the choice of their legislators. They are distinct from them, and ought never to submit to their legislative acts until they shall become represented."

Nicholas Snethen, who entered the itinerant connection of the Methodist Episcopal Church as early as 1794, and was conversant with the facts and the parties referred to, in an article in the *Wesleyan Repository*, December, 1821, thus writes:

*See Lee's History, page 128.

"As the young men began to be advanced to the executive offices, it was interesting to observe how the influence of power operated upon the minds of some, in transforming the simple, loving brother into a man of consequence; and how the presiding genius selected and moulded the subordinate agents and ministers of discipline. The principles and the germs of a hierarchy were then incorporated in the very foundation of our primitive existence. Instances are not wanting in our recollection of early times, of high-handed measures over inferior preachers and societies, which would not now be attempted, and if attempted, would not be submitted to, such as suspending preachers, tearing class papers, etc. The dictatorial manner in which some of these seconds and thirds in command ruled, furnished melancholy evidence of undefined power to supplant brotherly love, and proves undeniably that in our church there is no place to extol the primitive liberties. The choice of all executive men was then, as now, exclusively in the hands of the supreme head. The principles of the hierarchy as they were constituted in 1784, were, with a steady and undeviating hand carried into practice, and guarded with the utmost vigilance. The primitive Methodist preachers transmitted to us what they themselves possessed, with the single exception of trying and excluding members without the judgment of the church. They had the legislative and executive powers solely in their own hands."

Again, in the ensuing number of the same work, the same writer has the following:

"The bishops are the center and source of all executive authority. The name of every traveling preacher in the connection is on the point of their pens, and they may write them to what place they please. The oldest elder and presiding elder they may place under the youngest. It is not only in the power of bishops to deprive elders of all executive agency, but also to oblige them to locate. They can appoint them, under the greatest family embarrassment, without friends or credit, to a circuit which can not support a single preacher, and subject them to a long and expensive journey without any means to defray the expenses."

That many instances did occur in which preachers were brought to feel the oppressive hand of episcopal power, as

hinted in the above extract, has been amply attested by good men of the times conversant with the facts. Not a few valuable laborers felt themselves virtually driven to location, or to enter other churches. Of course, almost from the first, dissatisfaction existed, and loud complaints were made regarding the powers held by the bishops. Some of the most able and influential preachers led in a demand for reform in this regard. Even Dr. Coke, then himself a bishop, unmistakably stood with them in 1791, declaring openly his opposition to the arbitrary exercise of power by his colleague, Bishop Asbury.

CHAPTER V.

CONFERENCE OF 1792—THE APPEAL QUESTION—EXCITING DEBATE —WITHDRAWAL OF J. O'KELLY AND W. M'KENDREE—THE PRESIDING ELDER QUESTION—DISCUSSED IN SUCCESSIVE GENERAL CONFERENCES.

AT the conference held in Baltimore in 1792, the prevailing dissatisfaction culminated in an earnest movement to abridge the powers of the episcopacy, which (especially the appointing power) were found to be very oppressive. The following resolution was introduced by James O'Kelly:

"*Resolved*, That after the bishop appoints the preachers at conference to their several circuits, if any one think himself injured by the appointment, he shall have liberty to appeal to the conference, and state his objections, and if the conference approve his objections, the bishop shall appoint him to another circuit."

Upon this resolution a long and exciting debate took place, in which William McKendree took an active part, in support of the resolution. From the account given in Lee's History, it continued through about four days, finally extending through a prolonged night session. Ezekiel Cooper, who lived and died a prominent man in the itinerancy of the Methodist Episcopal Church, in a communication in the *Wesleyan Repository*, December, 1823, thus records some of the terms used by Mr. McKendree, in the debate: "It is an insult to my understanding; and such an arbitrary stretch of power, so tyrannical (or despotic), that I can not (or will not) submit to it." But the resolution failed; the bishop's party triumphed. Hereupon, Messrs.

O'Kelly, McKendree and several other preachers withdrew, and this was followed by the secession of several thousands of members. The statistics of the church showed a decrease and a backset for full ten years.

The settlement of the appeal question, in the conference of 1792, and the secession of Mr. O'Kelly and others, did not leave matters by any means pacified in the Methodist connection. With the traveling preachers there was dissatisfaction regarding the bishops' prerogative, especially in appointing the presiding elders. Lee's History speaks of the year 1795 particularly as a year of "trouble and distress," owing partly to the divisions that had taken place and partly to an uneasy and restless spirit that prevailed in many places, and which now extended among the local preachers and private members. For, the complaints of the itinerants touching the powers of the bishops led the people to realize the fact that they had no check upon the power of the preachers. And even at that early period there were those who claimed that there should be a lay delegation in the councils of the church. This question was, however, kept in abeyance for a long period. But the preachers, having failed to secure an appeal from the bishops' appointments, now sought to have at least a voice in the appointment of the presiding elders. This office had thus far been filled by appointment of the bishops, but the progressives of that day claimed that the presiding elders should be elected by the annual conferences. The question was fully brought out in the General Conference of 1800, and was renewed and discussed, with increasing warmth, in each successive general conference. Jesse Lee, who was called the New England Apostle of Methodism, was one who earnestly contended for the election of presiding elders. On the floor of the General Conference of 1812, he waxed so bold in pressing the motion, it is said that Mr. Asbury, the presiding bishop, "to show his dislike to the measure,

with unpardonable discourtesy, turned his back to the speaker, sitting with his back to the conference. Yet despite of the bishop's discourteous conduct, Lee went on with his speech and sturdily maintained his points, as he did to the end of his life."*

*See Dr. Wise in "Zion's Herald."

CHAPTER VI.

GENERAL CONFERENCE OF 1820—PRESIDING ELDER QUESTION SETTLED—THEN UNSETTLED—COUP D'ETAT OF BISHOP SOULE—WAUGH AND EMORY—THE PEOPLE BEGINNING TO AWAKE—"WESLEYAN REPOSITORY"—SUPPRESSION OF INQUIRY AND INVESTIGATION—"METHODIST MAGAZINE."

THE presiding elder question, so long agitated, became quite a celebrity. The disputation culminated at the General Conference of 1820, when, after warm discussion, a compromise was settled upon, concurred in by two-thirds of the bishops, and adopted by a vote of over two-thirds of the General Conference. Resolutions were passed giving the episcopacy the right, when the appointment of one or more presiding elders is required, to nominate three times the number, out of which the conference is to elect.* It was hoped that this would prove a happy settlement of the controversy. But a few days after, Joshua Soule, who had just been elected to the episcopal office, communicated a formal declaration in writing, that if ordained a bishop he would not carry these resolutions into execution. This was followed by a protest against the resolutions by Bishop McKendree.

After the positions taken as above by Messrs. McKendree and Soule, a motion was made to reconsider the resc-

*This measure had been introduced in the General Conference of 1812 by Nicholas Snethen, who was one of the earliest advocates of the election of presiding elders. See "Snethen on Representation," page 4.

lutions. But this the General Conference, by a solemn decision, refused to do. A day or two after a motion was brought forward to suspend for four years the operation of the resolutions which the conference had just refused to consider, which motion was ultimately carried.

Here let it be mentioned that a pamphlet was afterwards issued, bearing the names of Beverly Waugh, John Emory and two other members of the Baltimore Conference, exposing the arbitrary assumptions of Messrs. McKendree and Soule. In this pamphlet those gentlemen say: "Remember the force of precedents. Remember the tenacious grasp with which power is held when once acquired. *Its march is ever onward, and its tremendous tendency is to accumulation.*" Referring to the proceedings just above recited, they state: "These proceedings gave a shock to the conference such as none of us had before witnessed. And we could not feel ourselves prepared to yield instantaneous submission to such an unheard of assertion of prerogative. This claim of power," they continue, "we did then oppose; we have ever since opposed it, and we hope we shall never cease to oppose it." They further characterize the movement as an "unparalleled measure," and "contrary to all order," and intimate that it could not have been carried but by the contrivance of procuring signatures in the interval of the sittings, barely enough to secure its passage. At this period of the session, too, part of the members had left for their homes. The resolutions were suspended, and were for many years known as the *suspended resolutions*. They were indeed suspended, *hung*, till they were *dead*, and all efforts to resuscitate them have been unavailing.* Upon

*It may be proper here to state the fact that, after the lapse of fifty-six years, in the General Conference of 1876, in the city of Baltimore, after a prolonged discussion upon the presiding eldership, resulting in no essential change, the plan of 1820, which had been once adopted and then suspended, was again introduced, *in its pre-*

this case, Messrs. Waugh, Emory, etc., gave their emphatic expression above quoted, and solemnly warned their brethren to be aware of the encroachments of episcopal power. But somehow these gentlemen became pacified, and, so far as we can learn, were not again known to use terms so harsh respecting the arbitrary assumptions of power. The explanation may or may not be found in the fact that, within a few short years thereafter, both John Emory and Beverly Waugh were elected and consecrated Methodist bishops for life.

It was natural enough that the agitations, so long protracted among the preachers, regarding the episcopal prerogatives, should induce a spirit of inquiry among the laity, as to their right to have some voice in the control of church affairs. But any utterances looking that way were distasteful to the men in power, and were usually hushed to silence. And there was no medium of communication for interchange of thoughts on the subject. There was not a Methodist newspaper issued anywhere upon the continent. The *Methodist Magazine* (monthly) was the only periodical issued within the connection, and it was under the control of the party in power, loyal to the episcopacy.

But early in the year 1821 William S. Stockton, a very intelligent and influential layman of the Methodist Episcopal Church, within the Philadelphia Conference, commenced the publication of a periodical, in magazine form, called the *Wesleyan Repository*. It was first printed at Trenton, New Jersey, and afterwards in Philadelphia; was continued for three years. The editor opened its columns for temperate discussions, free from evil design and tendency, bearing

cise words, by Dr. J. M. Walden, of Cincinnati, with the proposition that the same be presented by the bishops to the several annual conferences for their concurrence, and that they report to the ensuing General Conference of 1880, the action of said conferences. But the proposition was again lost!

on the improvement of church discipline. But the work was ever loyal to the church, deprecating any tendency to division. All its writers were either ministers or members of the Methodist Episcopal Church at the time. In this work appeared a series of able essays on church polity by Nicholas Snethen. But when the independent character of the work became known, it met with general opposition from the party interested in continuing the then present state of things. Yet the work had an increasing circulation among the members of the church and a portion of its ministers, and exercised an effective influence in promotion of liberal principles.

It is humiliating to note the spirit and purpose which seemed to have seized upon the power party of the Methodist Episcopal Church, to suppress investigation and crush the spirit of reform. They seemed disposed to judge without examination, and condemn without a hearing. That there were causes of complaint for maladministration or for oppressive acts was notorious. Volumes might be filled with recitals of such cases. But dare any one complain? He is at once charged with "speaking evil of ministers."

Then, when the people saw that there was no redress of grievances, that the laity had no voice, no check upon the power of those who had the rule over them, dare they express an opinion that this system is in fault? Dare they speak, or write, or consult whether we may not at least petition for some change, some improvement of this church polity? Take care! What would that be but "inveighing against our Discipline?" When, in 1821 to 1824, Mr. Stockton published the *Wesleyan Repository*, the *Methodist Magazine*, as before mentioned, was the only official Methodist periodical issued in the land. Would the columns of that journal be open for a single word of plea for the rights of the laity? Note this. On the cover of the *Magazine* for September, 1823, was printed the following:

"We can not, consistently with our sense of duty and of the rules of prudence and propriety, admit into the pages of our *Magazine* those subjects of controversy which go to disturb the peace and harmony of the church. The ear of the General Conference will be open to hear the petitions and remonstrances of any who think themselves aggrieved, or who may desire to communicate their sentiments on those points of church government about which there may be a disagreement. And *that*, we conceive, is the properest place *first* to discuss and decide upon all such matters."

What was it but mockery to speak of the General Conference having an ear open to hear petitions of such as "think themselves aggrieved!" What a humiliating demonstration of this was experienced in the cases of aggrieved parties who sent petitions to the General Conference of 1828, the pages here following will make appear.

Then, as the *Magazine* is not free, can not a voice be heard through some other medium? The *Wesleyan Repository* was not devoted to the subject of reform. But the editor, in his prospectus, consented to give place to "essays relating to church government, discipline or usages, under the proper restrictions of truth, charity, peace and brotherly kindness, as enjoined in the gospel." The *Repository* claimed, as a principle of right, the right of church representation by the suffrage of the church. "Did the prerogative men," says Mr. Stockton, "the men whose will was the only rule of the church, attempt to make this a disputable point, and argue it in the *Repository*, as they were invited to do? Nay, they published all abroad that the work was full of lies and misrepresentations; that it is opposed to government, and leads to anarchy and division." In reply, Mr. Snethen demanded:

"Is it a lie, a falsehood, a misrepresentation, that the members of the Methodist Episcopal Church have not now, and never had, a voice in the General Conference? Is it a lie to say it is their right? If not, then the *Repository* is not full of lies, etc., and does not favor anarchy and division."

Cornelius Springer, then a prominent itinerant minister of the Methodist Episcopal Church in Ohio, wrote thus to Mr. Stockton during his third volume, 1824:

"When your publication first made its appearance in the Western country, about eighteen months since, the managing spirits, like the porcupine, raised all their quills in opposition thereto. And if any person dared speak in approbation of it, he was sure to get some severe jogs from that quarter. Some of the would-be great men sent out heavy menacings and threatenings against your readers and patrons."

As of the *Wesleyan Repository* so of the *Mutual Rights*, when it afterwards took the place of the former. It must be discarded, ruled out! The adherents of the power party condemn the publication, often without examination, and oppose its circulation. And as the investigation must be suppressed, "that it extend no further among the people," the publishers and patrons of the work must be proscribed and cut off from the fellowship of the church!

CHAPTER VII.

GENERAL CONFERENCE OF 1824—MEMORIALS FROM THE LAITY—LORDLY RESPONSE—IMPORTANT MEETING OF REFORMERS—ORGANIZATION OF UNION SOCIETIES—"THE MUTUAL RIGHTS"—THE POWER PARTY TAKE OFFENCE AND OPPOSE.

VARIOUS memorials were presented to the General Conference held in Baltimore in 1824, praying that such modification be made in the form of church government as to admit a representation from the laity into the annual conferences, or, at least, into the General Conference, the memorialists believing that such arrangement would be but according to the laity their just rights and privileges, as Christians and as Methodists. In reply, the General Conference adopted and issued a circular, declaring the change prayed for inexpedient, and using the following emphatic words:

"If by rights and privileges it is intended to signify something foreign from the institutions of the church, as we received them from our fathers, pardon us if we know no such rights, and if we do not comprehend such privileges."

Near the close of the session, when it was evident that the prayer of the memorialists would not be granted, a meeting of Reformers was held in the same city of Baltimore, embracing itinerant and local ministers and laymen of the Methodist Episcopal Church, from various parts of the United States. One who was present testifies, in a printed account, that not less than seventeen members of the

General Conference were present and took part in the deliberations. All were of one mind in the opinion that the local ministry and the laity ought to have representation in the councils of the church. It was agreed that the minds of the people should be enlightened, and that this should be done through the medium of the press. It was determined that a periodical should be published, advocating representation, to be called "The Mutual Rights of the Ministers and Members of the Methodist Episcopal Church." It was also determined that the Reformers should organize themselves into Union Societies in their various localities, throughout the country, for the interchange of views, and for the purpose of concerted action in petitioning the ensuing General Conference. It was distinctly announced and reiterated that the object of this periodical and of the Union Societies was by no means to alienate any from the church, or induce them to leave her communion, but to exhort them to cleave to her to the last extremity, and to unite as one man in a mutual and general effort to obtain a representative form of church government, which should extend to the people as well as to the preachers.

The proposed work was accordingly commenced in August, 1824, was issued in Baltimore, and was continued for four years. It contained the arguments for and against representation—was no one-sided affair. If harsh expressions occurred, they were found on both sides. It must be admitted that the work was, upon the whole, conducted temperately. Asa Shinn became a leading writer in its pages in behalf of Reform, wielding a powerful pen. George Brown also became an effective writer in the same work.

Many itinerants at first patronized the *Mutual Rights*, and some of them circulated and recommended it. But the circulation of the work was soon found to be obnoxious in the eyes of all favorable to the existing state of things. Its name stood prominent in their "*Index Expurgatorius*." And

the friends of reform were dignified with the appellations, Radicals, backsliders, disturbers of the peace, etc. It now became a common thing for disabilities to be laid upon persons known to be favorable to reform. Licenses were refused, recommendations for deacon's or elder's orders or for admission into the itinerancy were disregarded. Changes were made in the office of leader, so as to displace Reformers, regardless of their qualificatins or usefulness, or the wishes of their members.

Meanwhile, Union Societies were organized in many places throughout the country. It is not saying too much to state that they usually embraced the most intelligent portions of the membership, and persons not inferior to any others in piety or respectability. Yet, though their assemblies were, so far as we know, conducted dispassionately, dignifiedly and religiously, they were denounced as disorderly, and their members as enemies of the church. The writer had the honor to be a member and a constant attendant at the meetings of the Cincinnati Union Society until its discontinuance, in 1828.

CHAPTER VIII.

BALTIMORE CONFERENCE—EXPULSION OF DENNIS B. DORSEY AND WM. C. POOL—BASCOM'S REBUKE—EXPULSIONS IN BALTIMORE AND OTHER PLACES—GENERAL CONVENTION OF 1827.

AT the session of the Baltimore Conference, April, 1827, Dennis B. Dorsey, then a young minister, was charged with having been actively engaged in the circulation of an improper periodical work. The evidence was, a letter written to a brother preacher of the same conference, in which he gave him information of a work on church government, published in Baltimore, by a committee of preachers and members, "exposing some of the errors of our government and administration." He further stated that the work was a satisfactory one—well worth his attention; that he was pleased with it. Such was the purport of the letter—little more. The accused was required to pledge himself to desist from taking any agency in spreading or supporting any publication in opposition to our discipline or government. Believing this dictation to be unreasonable and arbitrary, he could not conscientiously give any such pledge. In refusing, he was deemed guilty of contumacy to the authority of the conference, was left without an appointment for a year, and at the ensuing session, 1828, he was recorded as expelled, no charge having been alleged against him save his course as a reformer.

At the same conference Wm. C. Pool was also expelled upon charges of circulating the *Mutual Rights*, and for taking part in a Union Society meeting. His presiding

elder testified before the conference that there was nothing against his moral character. His trial was conducted under circumstances of the most tyrannical unfairness, as related by a member of the conference in a published account.*

After the expulsion of Mr. Dorsey by the Baltimore Conference, the act received the most scathing denunciation by Henry B. Bascom, a prominent itinerant minister of the Methodist Episcopal Church. In an article in the *Mutual Rights*, he characterized it as an "*overbearing act of abandoned tyranny*," and as "*a labored deed of hard-earned infamy*." Yet this Dr. Bascom was cherished in high places in the church until the separation of the Methodist Episcopal Church, South, when, going with that division, he was soon elevated to the Episcopal office, in the exercise of which he soon after died.

The Reformers in Baltimore, and the *Mutual Rights* published there, did not hesitate to express disapproval of the persecution of Mr. Dorsey by the Baltimore Conference. This was of course offensive to those in power; and in the fall of 1827 an earnest attempt was made by the clerical authorities in that city to crush out reform, and put an end to the *Mutual Rights* publication. Eleven local preachers and twenty-two laymen were expelled in Baltimore for their adherence to the cause of reform and their agency in promoting it. This was during the month of September. The first victim was Dr. Samuel K. Jennings, a man of high standing in the community, but connected with the obnoxious publication. Some of those excommunicated preachers and laymen were among the most respected citizens, and were in the church regarded as holy and unexceptionable men, save that the taint of reform was upon them. They were tried by committees of anti-reformers—packed juries—who had prejudged their case, and though they were repeatedly objected to by the accused as disqual-

*See Jennings' Exposition, page 219.

ified for doing them justice, yet they were retained by the preacher in charge, and of course the victims were found guilty and expelled.

The following statement is from the hand of James R. Williams, one of the expelled ministers, in his own words:

"The preachers carried up their cases to the District Conference that sat on the 26th December, 1827, which was their proper court of trial. Here they expected to have justice done them, as a majority of the conference were Reformers. But on the morning of the second day, after holding a caucus the preceding evening, the presiding elder, with a *minority* of the conference, and the votes of nine colored men, *who were not entitled to a vote*, DISSOLVED the District Conference, and ordered the preachers to appear at the Quarterly Conference and stand their trials. Indignant at this unexpected *act of injustice*, the preachers determined not to appear before the Quarterly Conference, but to appeal to the approaching annual conference against the *arbitrary* and *illegal* proceedings of the presiding elder. In the meantime, the Quarterly Conference expelled them all."*

The names of the ministers and preachers expelled in Baltimore are as follows: Samuel K. Jennings, Daniel E. Reese, James R. Williams, William Kesley, Thomas McCormick, Luther J. Cox, John S. Reese, John C. French, Reuben T. Boyd, John Valiant, Alexander McCaine.

The names of the laymen expelled were as follows: John Chappell, John J. Harrod, Wesley Starr, John Kennard, William K. Boyle, Arthur Emmerson, Ebenezer Strahan, John H. W. Hawkins, Thomas Patterson, Samuel Krebs, Thomas Parsons, Thomas Jarrett, John Gephart, Jr., John P. Howard, Levi R. Reese, Lambert Thomas, Samuel Jarrett, James R. Forman, George Northerman, Samuel Thompson, Samuel Guest, John P. Paul.

It is no misrepresentation to characterize the above stated proceedings as arbitrary, or even tyrannical. It has been asserted that the committee appointed to try the

*Williams' History, page 192.

accused ministers, many of the latter being men of high culture and intelligence, consisted of three of the most illiterate local preachers in the State of Maryland.*

The expelled laymen and ministers in Baltimore, in their extraordinary emergency, appealed to the great Head of Church, united under an instrument of association, taking the Holy Scriptures as their guide, and adopting the General Rules of John and Charles Wesley.

A solemn meeting was convened of female members of the Methodist Episcopal Church, including the wives and friends of those who had been expelled. This meeting, after calm deliberation as to what course they should pursue in the sad exigency which was upon them, appointed a committee of nine ladies to prepare a report. Their report was adopted at a subsequent meeting. It embraced a declaration of sentiments regarding the late church proceedings, in which they say:

"Believing that the ruling authorities have greatly abused the power they hold, to the injury of the cause of religion, in that they have suspended eleven local preachers and twenty-two laymen, by what we consider improper measures, for aiding the cause of reform, and have treated others hardly whom they have not expelled, and have for the same cause deprived most of our former class-leaders of their official standing, which preachers, leaders and members are our companions, fathers, children, or highly esteemed brethren, in whom we have the fullest Christian confidence. Therefore, for these and other considerations, we have determined to dis-

* "At the General Conference of 1824 a motion was made that any member about to be tried should have some share in the choice of the committee appointed to try him; and that he should be furnished with a copy of the charges preferred against him a certain number of days before the trial, in order that he might be prepared for his defence and witnesses; but the motion was opposed and defeated, on the ground of its being an infringement on the executive administration; or, in other words, *it would lessen the power and authority of the traveling preachers.*"—*Mutual Rights and Christian Intelligencer, page* 66.

solve our connection with the Methodist Episcopal Church, and to address a joint letter to Rev. James M. Hanson, preacher in charge, requesting certificates of our acceptable standing."

They further declare "that they have not been influenced to adopt this measure by the persuasion or constraint of their husbands, relatives or friends, but from a deliberate conviction of duty to their God, to themselves, and to their injured friends and brethren." To their letter of withdrawal were appended the names of nearly fifty noble Christian women. They at once united with the association of the expelled brethren. Large accessions to their number were shortly received by the association, and with them Dennis B. Dorsey, William C. Pool and William Bawdon, ministers.

Meanwhile, expulsions of Reformers took place, in the usually arbitrary method, in several other portions of the country.

In November, 1827, was held a General Convention of Reformers, at Baltimore, from various parts of the United States. After several days' harmonious deliberation, a memorial to the forthcoming General Conference of 1828 was agreed upon, praying for representation, and also an address to the Methodist public.

CHAPTER IX.

GENERAL CONFERENCE OF 1828—MEMORIAL AND APPEALS—ASA SHINN'S ABLE DEFENSE, BUT SAD FAILURE—EXPULSIONS CONFIRMED—DISHONORABLE TERMS OF RESTORATION—OTHER EXPULSIONS—FATE OF THE MEMORIAL—THE PRONUNCIAMENTO OF THE "DIVINELY AUTHORIZED"—A PARALLELISM.

At the General Conference of 1828, held at Pittsburgh, were presented the appeals of Dennis B. Dorsey and William C. Pool, who had been expelled by the Baltimore Conference. The memorial also of the expelled brethren of Baltimore was presented, setting forth the illegality and unrighteousness of the proceedings in their case, and praying that measures be taken for their restoration to the church, and also their friends who have withdrawn on their account. The appellants were defended by Asa Shinn in a clear, powerful and masterly speech. Some were moved to tears, and many were filled with sympathy for the injured ones so unjustly excluded. It is believed that had the vote been taken that afternoon, the appellants would have been triumphantly sustained. But the chair announced the taking of the vote the next morning. This gave time for ample caucusing and management by the anti-Reformers, who, when the vote was finally taken, carried their point against the appellants. Mr. Shinn was so overwhelmed with disappointment and grief, to realize that such a dignified body of Christian ministers should be found capable of consummating an act so unrighteous and so cruel, that he shortly after sunk into despondency, and went into a spell of insanity, which continued for about half a year.

The action of the General Conference, in reply to the memorial of the expelled brethren, "affectionately advises that no further proceedings be had, in any part of our work, against any member or minister on account of any past agency or concern" in relation to the *Mutual Rights* or to any Union Society. The terms of restoration for any who stand as expelled or withdrawn were thus announced:

"If any persons expelled as aforesaid feel free to concede that publications have appeared in said *Mutual Rights*, the nature and character of which were unjustifiably inflammatory, and do not admit of vindication; and that in others, though for want of proper information, or unintentionally, have yet in fact misrepresented individuals and facts, and that they regret these things. If it be voluntarily agreed also that the Union Societies above alluded to shall be abolished, and the periodical called the *Mutual Rights* be discontinued at the close of the current volume, which shall be completed in due respect to the conciliatory and pacific design of this arrangement, then this General Conference does hereby give authority for their restoration to their ministry or membership, respectively, in the Methodist Episcopal Church, of any person or persons, so expelled as aforesaid; provided, this arrangement shall be mutually assented to by any individual or individuals so expelled, and also by the Quarterly Meeting Conference, and the minister or preacher having the charge of any circuit or station, within which any such expulsion may have taken place, and that no such minister or preacher shall be obliged, under this arrangement, to restore any such individual as leader of any class, unless in his own discretion he shall judge it proper so to do. . . . . It is further understood, that any individuals who may have withdrawn from the Methodist Episcopal Church on account of any proceedings in relation to the premises, may also be restored by mutual consent, under this arrangement, on the same principles above stated."

We give almost entire the text of this wonderful, conciliatory proposition, that the reader may see unmistakably how full it is of "mercy and good fruits," and that we detract not a whit from its merits.

Now, Reformers were expelled in various parts of the

United States, though nothing immoral was laid to their charge. Many hundreds seceded on account of the expulsions, who were in good standing, not even charged, as were the excommunicated ones. Yet these alike were proffered the possible, yet doubtful, privilege of being restored to church fellowship, by submitting to humiliating terms, which would be discreditable to a Turkish court. They were to approach the very party who were their persecutors, or executioners, and concede something which may not be true, and make acknowledgment, with regrets, of something of which they may not be convinced, to give up their periodical, and relinquish their right to free investigation, which every American citizen holds dear! In such case, the humiliated parties *may* be restored to the ministry or membership, *provided* this be assented to by the quarterly conference, and by the minister or preacher having charge of the circuit or station!

At this writing, more than two score years have passed away, and we have not yet known an instance in which any one of the expelled or withdrawn parties so far sacrificed his manhood as to submit to such humiliation. Yet such humiliation is required in the conciliatory proposal of the General Conference of 1828, which has never been reconsidered or modified, so far as we can learn.

Touching the terms of restoration, as above stated, the late George Brown once expressed himself to the effect that "intelligent men have in them too high a sense of Christian honor to do a thing so degrading as to abandon their undoubted rights, denude themselves of the very manhood belonging to American citizens and Christians, and come down into the dust in deep humiliation before a quarterly conference and preacher in charge, to purchase back their lost standing in the Methodist Episcopal Church, with the liability, after all, of being rejected, and left out in the cold."

The memorial addressed to the General Conference of 1828, regarding lay representation, was answered in a published report, of which the following is an extract:

"The great Head of the Church himself has imposed upon us the duty of preaching the Gospel, of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost, in these respects, has made us overseers. Of these also, namely, of Gospel doctrines, ordinances and moral discipline, we do believe that the divinely instituted ministry are the divinely authorized expounders; and that the duty of maintaining them in their purity, and of not permitting our ministrations in these respects to be authoritatively controlled by others [namely, the laity], does rest upon us with the force of a moral obligation, in the discharge of which our consciences are involved."

The *Catholic Telegraph*, published at Cincinnati, conducted by a very observant priest of the order, shortly after republished this Methodist Episcopal pronunciamento, with the apt remark that the Catholic Church never set up a higher claim to power than was contained in this document!

The memorialists of 1828 were, of course, put to silence, and the cause of lay representation in the Methodist Episcopal Church was set back for forty years. The expelled and expatriated brethren were now providentially constrained to form separate religious organizations, which at first were denominated Associated Methodist Churches.

CHAPTER X.

PERSECUTION OF REFORMERS RENEWED—TRIALS AND EXPULSIONS AT CINCINNATI—ACTION OF TRUSTEES—SECESSION OF 1828—INEFFECTUAL APPEALS.

AFTER the "affectionate" advice of the General Conference of 1828 was promulgated, "that no further proceedings be had against any member or minister for past agency" regarding the *Mutual Rights* or Union Societies, it was expected that the violent measures against Reformers would cease. But, on the contrary, they were very soon renewed. The occasion, if any occasion were wanting, may have been that, at meetings of Reformers, sympathy was of course expressed every-where for the expelled, and the course of the General Conference was disapproved.

Cincinnati now becomes the chief scene of action. The Union Society of that place had been organized November 17th, 1825. Its membership included most of the leading, influential members of the church. The writer has in possession the records of the society, with list of 120 names, all males, and nearly all, he believes, heads of families. The Methodist Episcopal Church of Cincinnati being incorporated under State law, held annual elections for trustees. For some time previous to the church difficulties, the Reformers constituted a majority of the church membership. In proof of this, to the very last, they elected, by a large majority, the board of trustees, under their charter, against the most earnest efforts of the Old Side brethren to eject them and introduce a new board. But the interest taken in

reform was so objectionable to the clerical authorities that decisive efforts must be made to counteract it. It was determined that a certain number should be made victims of, in the hope of intimidating the rest. Rather a singular method of controlling the enlightened judgment of intelligent American Christians, in this nineteenth century! It succeeded, indeed, with weak and unsteady minds, and hence the diminished number of those who stood fast in the final crisis.

When the action of the General Conference became known at Cincinnati, the Union Society met and appointed a committee of five to receive the report of that body and report thereon. At a subsequent meeting the society received and adopted the report of its committee. The course of the expelled brethren of Baltimore was approved, in rejecting proposals which were partial and unjust. It was decided that neither the *Mutual Rights* nor the Union Society should at present be given up; that whatever we can safely surrender to our Old Side brethren for peace and quietness' sake, we feel disposed to do. But the liberty of speech, and of the press, with the right to assemble peaceably and orderly, to discuss church government or any other lawful subject we may think proper to take up, is what we can not relinquish to any human authority whatever.

On July 14th, 1828, four ministers and ten laymen, who were members of the Union Society, were waited upon by four Old Side brethren, who proved to be a prosecuting committee. The fourteen were each examined as to their willingness to accept a certain paper, agreeing to relinquish the *Mutual Rights* and the Union Society. This, of course, was not acceded to. Charges were then, a few days after, prepared against them, severally. The ministers accused were John Haughton, David English, Jesse B. Dorman and William Young. The laymen were Moses Lyon, George Lee, Henry Handy, William L. Chappell, John Garrison,

Isaac Snyder, James Foster, Thomas Wright, Ezekiel Hall, Stephen Ashley. They were men of unexceptionable moral standing, most of them holding official relations in the church. Many of them were of the most honored citizens, as well as devoted Christians. Their offense was, that they saw the necessity of a modification of the government of the church, and had the independence to declare it. As the charge of immorality was disavowed, it may well be asked: What law had they violated? The reader would be curious to know by what process of law could their cases be reached. It did indeed require legal sagacity. Their offenses were found to be actionable in the following respects: They were charged with "sowing dissentions among brethren," with "inveighing against the Discipline," and with "speaking evil of ministers" (objecting to the prerogatives of ministers), after Waugh, Emory, Bascom, etc. (and we might even add Dr. Coke and William McKendree), had set them the example! Now, we are assured that among the British Wesleyans it is understood that the intent of Mr. Wesley in the General Rules, forbidding to speak evil of ministers, was to have reference to the civil magistrate or minister of state, and not to the gospel minister; and such, we might show, was the view taken by Bishops Coke and Asbury, in their Notes on the Discipline.

Several of the accused persons applied to the preacher in charge, John F. Wright, for the privilege understood to be accorded in the Discipline, to have their cases tried before the society of which they were members. This was refused. The committee of trial, selected by the preacher, was composed of persons inimical to the cause of reform.

The trustees now determined to convene a meeting of the church. The preachers endeavored to prevent the announcement of the notices in the congregations, as they were doubtless aware that a majority of the members would disapprove of the prosecutions. Yet a very considerable

number attended the meeting. Resolutions were passed, disapproving the proceedings as uncalled for and unjust, suggesting respectfully to the preacher in charge the withdrawing of the prosecutions, but directing, in case this should be disregarded, that the trustees of the station take such measures to enforce compliance as they may deem necessary. The preacher was officially advised of this action, but he determined to proceed.

On August 14th took place the trial of the local preachers. A committee had been selected from the country, consisting of three local preachers. Two of them were of acknowledged piety and integrity, but age and infirmity had so impaired their mental and physical powers that they should have been deemed disqualified to serve. One of them had evidently reached his second childhood. Yet to them no objection was offered. But as for the third man, the preacher in charge had previously been notified by William Young that he should object to him as incapable of doing him justice, he having entered so warmly into the controversy as to say, as it was proven, that the Reformers, every one, ought to be expelled the church. Yet, though all the accused persons remonstrated, this man was retained on the committee. A sworn deposition testified that after hearing all the evidence, and after the parties had retired from the house, the aged Daniel Duval, one of the committee, said emphatically and repeatedly that he did not see that the brethren (the accused) had done any harm—that he had done as much himself. Three of the accused made defense before the committee, the fourth one declined it as of no avail. Brother Dorman said in his defense that he had never patronized the *Mutual Rights*—that he had been favored with the use of it by an Old Side brother!

Next morning, as was expected, the report of the committee was announced, declaring the accused guilty of the charges, and they stood suspended till next meeting of the

Quarterly Conference. Now, when Mr. Wright came to the station a majority of the official body were Reformers, but he had exercised his prerogative in changing class-leaders and otherwise, thus managing to turn the scale to meet his views. Meanwhile, a majority of the accused and expelled, as before mentioned, held official relations until these proceedings commenced, and other official men had withdrawn from the church. This left the preacher to have matters in his own way.

On the ensuing day (August 15th) the trial of the ten laymen came on. The committee of trial consisted of seven stanch Old Side men. When the prosecution was opened, the ten accused brethren rose from their seats, and Ezekiel Hall, as their spokesman, read a note, setting forth that they claim the privilege granted in the fifth restrictive rule of the Discipline, that at their request they be tried before the society of which they are members; and that they protest against being tried before a committee contrary to their wishes or consent. This, however, was disregarded by the court. The accused brethren withdrew from the house, and the trial proceeded. A verdict of condemnation was promptly rendered. They were expelled.

The trustees of the church now had anxious consultations as to what course to pursue. The best legal counsel of the city assured them that, as the church is incorporated, and a majority of its members condemn the proceedings of Mr. Wright, that they could legally dismiss him from the station, or compel him to grant the lay members a hearing before the church, or by writ of *mandamus* commit him to prison. But they deprecated a resort to civil law.

On the evening of the ensuing day (16th) the Union Society met, in solemn deliberation, and with them the Board of Trustees. The judgment of the Board was listened for with almost breathless attention. It was given in about these words: "That forasmuch as there is no peace

to be expected in the church, we had better withdraw and leave our brethren, who seem to have determined that we shall no longer enjoy our rights and privileges therein." Several members of the Board spoke to the same effect, remarking that though we might successfully claim our just rights before civil tribunals, against the illegal and arbitrary proceedings with which we are visited, yet, for us to retire, suffering the loss of all, would probably be most in accordance with the meekness and long-suffering of Jesus. It was therefore determined that on Monday, August 18th, the Reformers and their friends should meet at 2 o'clock P. M., for the purpose of formally withdrawing from the church.

The story is soon told of the origin of the Methodist Protestant Church in Cincinnati. Not only the wives and daughters, but the brethren of those expelled friends, to the number of about two hundred and fifty, on the day designated, at once seceded, and formed an organization with their excluded brethren. Some of the last mentioned being class-leaders, their classes continued to meet at their accustomed places, as though naught had happened, for they were not separated, save in a few instances, from individual choice. The church property was left behind, and the new society proceeded at once to raise funds to buy and build.

This was a gloomy hour, but one of earnest trust in God. Many had gone back, upon reaching the crisis—could not endure the shock of separation from the church of their early choice, or could not feel reconciled to participate in the heavy expenses of building up a new organization, as we had no church property to commence with.

On the 8th of September, at the sitting of the Quarterly Conference, the trial of the four local preachers was commenced. By this time this body was pretty well expurgated of the reform element. The case of William Young was first taken up. The accused set out to show and to prove

the incompetency of the committee by whom he had been suspended, and was about to bring testimony. This was objected to. Brother Young appealed to the chair, the presiding elder, Greenbury R. Jones, who assented to the justice of his claim. An appeal was taken from the decision of the chair, and the conference refused to hear the testimony. The prosecuting committee then proceeded with their evidence, reading detached portions of the *Mutual Rights*. Afterward, Brother Young made a short defense, though he knew full well before that body it would be unavailing. A short note from the presiding elder afterwards announced the decision of the committee, finding him guilty of the charge, but once more proposing that upon his withdrawing from the Union Society and giving up the *Mutual Rights*, he should retain his standing. This proffer was declined. Brother Young appealed to the Annual Conference from a decision which he deemed unjust.

On the 11th the cases of brothers Haughton and Dorman were tried. They each made a short defense, though fully aware it would be of no avail. Mr. Haughton in course of his remarks said, "That although Reformers had been accused of speaking hard things against the itinerant ministry, he would prove that much harder things had been said by the advocates of the existing economy." Of this he was prepared at once to give evidence, if the conference would permit. But this was denied. A certain presiding elder, not very far from the place where they were then assembled, had declared that "It would be better one-half the church be cut off, than that the Reformers should have their claims."

In the Quarterly Conference there was one faithful voice raised in defense of the accused local preachers, that of the since sainted Truman Bishop. But he stood well-nigh alone. The accused were of course found guilty, and from the decision they appealed to the Ohio Annual Conference.

William Young attended the ensuing session of said Conference at Chillicothe, Ohio, September, 1828, and presented the appeal in behalf of himself and two other brethren, against the act of expulsion by the Quarterly Conference. He was given a patient hearing. Some disposition was shown to save him and his brethren. But the conditions required were too degrading to be for a moment entertained. Of course the action of the Quarterly Conference was confirmed. Brother Young was, however, informed that the conference did not believe he had done any thing that would disqualify him from being an acceptable member or minister in any other denomination of Christians, and that this was their own opinion of his character. But owing to his views and his course on the subject of church government, he could not be considered an acceptable member with them.

The injustice of one feature of the mode of trials and appeals in the Methodist Episcopal Church, is set forth in the following statement:

"During the session of an Annual Conference at Madison, Indiana, in October, 1828, only a few weeks after the expulsons at Cincinnati, Bishop Roberts being in the chair, one of the members wished the bishop to settle the question whether the persons who composed the Quarterly Conference, after having set on the trial below could sit as jurors in the Quarterly Conference. The bishop replied: 'If the same persons were to try the case again, what would be the advantage of an appeal?' The member then observed that the Discipline was in favor of it. The bishop said: 'The Discipline gives them a seat in the conference; and though it does not say they should not act, yet delicacy and a sense of propriety would dictate that they should not act in such case.' This statement was given by a well-known citizen, and at the time a member of the Methodist Episcopal Church. He was present and heard the decision given, and was careful to give the bishop's own words as he spoke them.*

*See "Mutual Rights and Christian Intelligencer," November 20, 1828.

CHAPTER XI.

PERSECUTION OF REFORMERS CONTINUED—LYNCHBURG, GEORGETOWN, NORTH CAROLINA—A VETERAN CUT OFF—TENNESSEE—"SCRATCH LAW"—STARLING TURNER.

AT Lynchburg, Va., about October, 1828, two local preachers and nine laymen, stewards, leaders and exhorters were cut off from the Methodist Episcopal Church for no other offense than their connection with the Reform movement. This was followed by a secession.

Shortly after, proceedings against Reformers were had at Georgetown, D. C. Three or four leaders and stewards were removed from office, whereupon a secession of about forty persons took place.

In Roanoke Circuit, North Carolina, were eleven ministers and preachers, who were members of a Union Society. The preacher in charge was an impetuous anti-Reformer. Soon after the publication of the resolutions of the General Conference, this man found in them a pretext for proceeding against the Reformers belonging to his circuit, and he began with the preachers. He sent notices severally to seven of these, intimating that as the General Conference had confirmed the expulsions at Baltimore, and required conditions of the expelled for their restoration, that this implied that those guilty of the same things must either comply with the same conditions or share the same fate. Hence he demanded of them to cease patronizing the *Mutual Rights* and to dissolve their Union Society, or otherwise prepare for trial before a committee. Now,

these seven had been faithful, tried servants of the church. Five of them had served in the itinerant work. One had filled the office of presiding elder. One of them had served in the Revolutionary army under Washington. Most of them were seniors of the official who was bent on having them cut off. Not one word of conciliation was expressed. The notice sent was a simple menace. Shortly after, August 30, 1828, a citation was furnished to each, in the following brief words: "You are hereby notified that the committee on your case will meet at Shady Grove meeting-house, on Saturday, October 4th, before whom you are requested to appear for trial, if you think proper." Now, these seven local preachers were summoned to trial at an extreme point of the circuit, thirty or forty miles distant for most of them, without being furnished with any charges or specifications against them. Moreover, they were too well aware of the arbitrary spirit and measures of the prosecuting officer, who was to act in the varied capacity of accuser, prosecutor and judge, and who had prepared a committee precisely adapted to his ends. Under the circumstances, not one of them attended trial. They were, of course, suspended.

In the ensuing Quarterly Conference the same persons who had set on the trial, and condemned the accused, were accorded seats by the presiding elder. The usual charges of inveighing against the discipline, etc., were brought up, but it was admitted that no charge of immorality lay against them. Whatever defense was made, of course went for naught. They could not yield their sacred rights. Those seven preachers were severally called up, charged, found guilty, excluded from the ministry and church. The one whose case was last tried was that of William Price, venerable for his age and dignified demeanor. When sentence of excommunication was about to be pronounced upon him, he thus addressed the president and conference: "I

am seventy-four years old, have been a Methodist about fifty years. I was three years a soldier in the Revolutionary war; and, while a prisoner, a British officer offered me a great bribe to join the British, and fight against my country; but I told him if I had one hundred lives, I would lose them all in fighting for my liberty and my country. I have considered well my situation, and am firm in my purpose. I shall not forsake the Union Society."*

But the work did not stop here. A few days after the bove stated trials, the same preacher in charge came to the town where resided two more of the local preachers, one of whom was class-leader. Upon him he called, and demanded the class paper. Receiving this, he carried it away, appointed a new leader, and made out a new paper or list, omitting the names of the two preachers. He also left word with the trustees not to have either of the two brethren officiate in any of their pulpits, as they were no longer in the pale of the church. This summary process, not unknown in various administrations of preachers, received the appellation "Scratch Law." No charges—no citations—no trial had.†

Another instance had previously occurred in Bedford county, Tenn. (1825.) Friends of reform had proposed forming a Union Society. But so eager were the itinerants to forestallthe movement, that they could not wait for the overt act. The presiding elder, at a Quarterly Meeting, at the close of his sermon, publicly read out the names of fourteen official members, some of them preachers, declaring that these brethren were no longer to be considered Methodists. Subsequently the Union Society was organized, after which the several local preachers concerned were cited to trial and suspended. The ensuing Quarterly Con-

*"Mutual Rights and Christian Intelligencer," page 28.
†Paris's History of Methodist Protestant Church, page 220.

ferences expelled them.† But to the honor of the Tennessee Conference be it stated, that when these cases came before that body, the acts of the Quarterly Conference and of the presiding elder were disapproved and reversed. Not so with the Ohio, Baltimore or Virginia Conference, in which the acts of expulsion were confirmed.

On Albemarle Circuit, North Carolina, several persons, understood to be favorable to reform, were ejected from the church, without the semblance of a trial. Three local ministers in the circuit, who had acknowledged themselves favorable to reform, were by the preacher in charge publicly declared no longer ministers or members of the Methodist Episcopal Church. Yet nothing was alleged against their moral or official character. This again was "Scratch Law."

The late George Brown, in his Autobiography, relates several instances which occurred within his knowledge, while a regular itinerant in the Methodist Episcopal Church, in which the above practice took place. At Steubenville, Ohio, in 1821, C. G—— was charged at Quarterly Conference with maladministration. He had undertaken to abolish and expel an entire class of about fifty members because they did something which displeased him. He burned the class paper, and publicly declared the persons no more members of the church. But the presiding elder, W. S——, disapproved the action of G——, and ordered the expelled to be restored. This was, however, before the era of the *Mutual Rights* and Union Society. In the aforementioned Autobiography, Dr. Brown adds:

"I reported the above cases to Daniel Hitt. He laughed heartily, and said such cases were quite common among Methodist preachers; said he had once dismembered a large class by burning the class paper and pronouncing all the members out of the church. He took this method to settle a difficulty. He made a new class

†Williams' History, page 130.

paper, and proposed to take in all again who would agree to behave themselves. But I think he said but few came. The rest were all affronted, and well they might be."*

Cornelius Springer, in an article in the *Wesleyan Repository* for April, 1824, said:

"In the administration of discipline over the lay members, high-handed measures have frequently been pursued, such as tearing up class papers, and by this one sweeping act turning out of the church the whole class at once; scratching off the names of respectable members from the class roll, and thereby expelling them without the formalities of a trial. I have known instances of a traveling preacher preferring charges against members for censuring his administration; and after picking his own jury, and becoming his own judge, to exercise the church censure against those who dared find fault with his doings."

The following incident occurred in Western Ohio, many years ago, and contributed essentially to the after organization of one of the permanent societies of the Methodist Protestant Church. B. W——, the minister appointed to the charge of a large circuit, as he passed around, saw proper to make changes of leaders, without consulting the preferences of the classes. At one place, not a hundred miles from Springfield, after speaking to the class, he gave notice that hereafter Brother —— (naming him) would be their leader. This caused general surprise. Presently, a long breath, and then a sort of suppressed murmur of dissatisfaction was felt and heard. At length, one brother broke the silence by taking the liberty to say he thought that the society were well satisfied with their present leader, and he did not think that a change should be made. The clerical dignitary at once seemed roused by even this small interference with his administration, and emphatically declared that the matter was fixed! The murmur of dissatisfaction now increased, and it became very apparent that the new

*See "Recollections of Itinerant Life," page 104.

arrangement, thus unadvisedly precipitated upon them, would not suit. The preacher became highly displeased, so far forgetting himself as to let it unmistakably appear that he was a man of like passions with others, and that the possession of a little brief authority did not prove him a man filled with the grace of sanctification. At length one brother said: "If ——— is to be our leader, you may take my name off the paper!" "Amen!" responed the preacher "And mine, too," said a second. "Mine, too," said a third, and so on. The preacher, still more roused, answered, after each name, "Amen," as he struck each name from the list. He closed, with great warmth, "You will find that the Discipline makes it my duty, as preacher in charge, to appoint all the class-leaders, and change them as I see necessary. And if I should appoint ——— (naming a party, nameless here), you will find that my appointment is not to be interfered with; it shall stand." As might naturally have been expected, the arbitrary course of that preacher well-nigh destroyed the society, and a Methodist Protestant organization was the result.

Now, that preacher was not impeached for maladministration. But it happened, somewhat curiously, that, within a few years thereafter, the same preacher was placed on a circuit where the Methodist Protestants had organizations, and it had become known in the community that among that people the classes elect their own leaders. And so, the Episcopal Methodist brethren thereabouts demanded the like privilege. Hereupon, this same arbitrary preacher was necessitated to yield to the popular demand, and to suffer his people to *elect*, thus departing from his favorite usage, and from the disciplinary rule in such cases made and provided!

In April, 1830, Starling Turner, of Mercer County, Kentucky, who had been a member of the Methodist Episcopal Church of unimpeachable standing for over

thirty years, was charged before the authorities of said church with inveighing against the Discipline. His offense was that he was a reader of the *Mutual Rights*. It was charged also that he had corrupted the mind of another member, in making him a Reformer. But that person testified, in writing, that this was not true. Yet he was expelled.* The circumstances were published, shortly after, in a pamphlet. This Starling Turner afterwards became a veteran of the Methodist Protestant Church in North Illinois, and lived an honored member until four score and ten. Several sons and their families are walking in his steps, one of whom is an itinerant in that conference.

*See "Mutual Rights and Christian Intelligencer," page 183.

CHAPTER XII.

THE FATHERS—WHAT SOME OF THEM SAID OF IRRESPONSIBLE POWER—"SPEAKING EVIL OF MINISTERS"—WHO IS TO BE VINDICATED?

AS THE charge of speaking evil of ministers, inveighing against the Discipline, etc., was attempted to be sustained against the Reformers by alleged inflammatory passages in the publication called the *Mutual Rights*, it should be stated that the writers of the articles most strongly excepted to, were at the time ministers in high standing in the Methodist Episcopal Church. Yet these writers went free of impeachment. From first to last no attempt was made to arraign them for a violation of Discipline, while others were dealt with and even expelled for reading, approving or giving currency to their writings. Instance the case of Henry B. Bascom, before referred to. Here we introduce a passage quite in point, from an article of his in the *Mutual Rights* of January, 1827:

"It is said Reformers 'inveigh against the Discipline of the church.' This charge we deny. We think the Discipline of the church defective, and wish it improved; but where is the Reformer who refuses peaceably to submit to the order of the church? While we remain in the church, and its present Discipline is retained, it is our intention to submit to it. May not a man find fault with the government under which he lives, without treasonably inveighing against it? But if the Discipline be really, as we conceive, in many respects, inconsistent with the Scriptures, where is the sin of opposing it, provided it be done in a proper manner? We beg leave to ask, however, whether those preachers 'inveigh' against our

doctrines who do not believe some of them, and publicly preach and openly write against them? That the doctrine of Christ's Eternal Sonship is a doctrine of Methodism, the merest novice knows full well; and yet this is denied and denounced by scores of our preachers every Sabbath! If this is not inveighing against the doctrines of the church, surely *we* have not inveighed against its Discipline."

As the accused Reformers were charged with speaking evil of ministers, because of terms used in stricturing the undue assumptions of the ministry, in ignoring all claims of the laity to any participation in governmental affairs, or check upon the powers of their ecclesiastical rulers, we state, as before intimated, that it was through controversies among the itinerant preachers, and pointed if not harsh things uttered by them touching the assumptions of their episcopal superiors, in the earlier years of Methodism, that wakened up the laity and the local ministers to a sense of the fact that they too might have some rights other than to be passive subjects of the ruling itinerancy. Mr. Bascom, in 1827, could characterize an act of one of the oldest and largest conferences of ministers as an "overbearing act of abandoned tyranny!" yet he escaped the charge of speaking evil of ministers, and lived and died a bishop. Messrs. Emory and Waugh, in 1825, could, in a printed circular, addressed directly to their own brethren, call attention thus openly to the "tenacious grasp" with which episcopal power is held, as exemplified in the course of Bishops Soule and McKendree, declaring their past, present and eternal opposition to such assumption of power. Yet Messrs. Emory and Waugh were never impeached for speaking evil of ministers. They were called to places of most important trust, and died honored occupants of the episcopal chair, while other men, as good and holy as they, were prosecuted, excommunicated, and stigmatized for life as outcasts, for alleged use or sanction of words not more

harsh in reference to the ruling ministry. And since their death the stigma is not removed.

Let us recur to an earlier period. Dr. Coke, in 1791, as has been related, openly withstood his colleague, Bishop Asbury, regarding his conduct in the arbitrary exercise of power. Of the character of that conduct it is not for us here to decide. We have but to show that the accused Reformers, if guilty of speaking evil of ministers, had the example here of those whom they had been accustomed to regard their "*godly* superiors."

Once more, mention has been made of the earnest opposition offered by William McKendree, at the conference of 1792, against the arbitrary stretch of power by Bishop Asbury, "so tyrannical that he could not or would not submit to it." The terms used by Mr. McKendree were indeed very outspoken, if not harsh; and had they been used by a Reformer of after years, would have been characterized as "speaking evil of ministers" or of dignities. We will not attempt to account for the fact that Mr. McKendree, having withdrawn with James O'Kelley, within a short space thereafter, became reconciled to return to the church, and that some years thereafter he became further reconciled to take upon himself the episcopal functions for the rest of his life, and to exercise the very same powers which, in the hands of Mr. Asbury, he had denounced as an insult to his understanding. But the most painful record is that he should live to see, in later years, while senior bishop, some scores of church members and local preachers, of unblemished life and standing, brought to trial, and excluded, upon charges of speaking evil of ministers and inveighing against the Discipline, and condemned not the unrighteous act! God forbid that we should sit in judgment upon him or his fellows. We do but as in duty bound, stand up for the character and the precious memory of the excluded brethren, nearly all of whom have gone to their God, and of

whom we believe, though disowned and condemned by church authorities, "the world was not worthy."

As an illustration of the *fairness* of the above stated proceedings at Cincinnati (1828) and the qualifications of the parties called to act officially in the case, we give the following incident: The chairman of the prosecuting committee, in the church trials alluded to, was an aged local preacher, who was in the habit of preaching at the village of Columbia, a few miles above Cincinnati. It wou'd seem that his geographical knowledge took in no other Columbia but this unnoted point. During the same year in which occurred those ecclesiastical proceedings, it was announced that the President, John Quincy Adams, had appointed Gen. William Henry Harrison, of the same county, Minister to Columbia, *i. e.*, Minister Plenipotentiary to the South American Republic of Columbia. When this reached the ear of the old brother, he evidenced great surprise, and expressed himself to this effect: "What does the President mean in appointing a minister to Columbia? *I'm* minister to Columbia! I preach there once in two weeks. Why interfere with my arrangements? Then, what means it that the President has appointed Harrison, a *wicked old dog*, to be minister to Columbia?" And the brother was so roused and excited to learn the strange announcement, that he could hardly be restrained from speaking evil, not only of the foreign *minister*, but of the President! Yet of such material, in part at least, was the committee composed to prosecute to expulsion brethren otherwise in good standing, for speaking evil of *ministers*. Of another member of the same prosecuting committee it was said he knew not the name of the church to which he belonged. He was accustomed to call it the Methodist *Epistical* Church!

Are we told, Let the dead rest! Let by-gones be by-gones! Is it thought that we should not recite the tyrannical acts of officials in the past, who are now nearly all num-

bered with the departed? Answer: We have a duty to discharge in the case of other departed ones, good, and true, and pure men. We have, by a necessary presentation of facts, to vindicate the character of men who, without just cause, were rudely cast out of the church, and who are still occasionally stigmatized for their firm adherence to principles, then discarded, but which have since come to be recognized as *all right*. Those tyrannical acts in their expulsion were confirmed, not only by the annual conferences but by the General Conference of the Methodist Episcopal Church, to which some of the cases were appealed. That body stands responsible to-day for these cruel transactions. The action of 1828 has never been reconsidered.

CHAPTER XIII.

THE PERSECUTION OF REFORMERS CONSIDERED—ITS INJUSTICE—THE RESULTS—INFLUENCE OF THE DISCUSSION—A GREAT CHANGE—THE LEAVEN THAT LEAVENETH.

FIRST. The judicial proceedings against Reformers were distinguished for extreme unfairness. We believe that, in every instance, an arbitrary and relentless spirit was manifested on the part of the prosecution.

2. Those abuses of power by the authorities of the Methodist Episcopal Church were but illustrations and demonstrations of the necessity of reform. Does the church suffer? She is powerless—has no redress—no check upon irresponsible power. Said William S. Stockton, a noble layman, who edited the *Wesleyan Repository:* "If all the male members of the Methodist Episcopal Church, though American citizens, were to meet in one place, they could not take one letter out of the preachers' book of laws, nor put one in, nor turn one upside down."

3. Inimical as the *Mutual Rights* publication was considered by its opposers, it did a much needed and useful service in exposing those abuses of power, and showing to the Methodist community that a remedy for those abuses ought to be applied.

4. The character and influence of the *Mutual Rights* in this regard, being understood and known, it was far from creditable to the men in power that they so eagerly and so unfairly sought its destruction. If faults are alleged,

and the investigation thereof is shunned, this is presumptive evidence that the faults exist.

5. As the Reformers were charged with evil-speaking, said to be contained in utterances found in the *Mutual Rights*, justice requires we should state that anything of this character, on their part, was equalled, if not outdone, by epithets inflicted upon them by their opponents. Yet these persons were not arraigned for evil speaking. James R. Williams, who was a member of the Editorial Committee of the *Mutual Rights*, says that, during the issuing of that work, several anti-Reformers availed themselves of the freedom of its columns; and in defending the Methodist Episcopal government, they represented the Reformers as "backsliders," "enemies of Methodism," "under the influence of base motives," "instigated by the devil." "This kind of abusive matter," he adds, "from anti-Reformers, accumulated to such a degree that the committee were under the necessity of restricting these writers to argument alone."*

6. The publications of the Reformers, from the days of the *Wesleyan Repository* to the present time, for full fifty years continuously supporting the same principles of mutual rights and lay representation, have served as leaven, which, unconsciously at first, but evidently at last, has leavened the whole lump.

7. The principles advocated by the Reformers have won their way, in despite of opposition, till they have received general assent, even in the Methodist Episcopal Church. Preachers, editors, bishops, conferences, have consented to the lay delegation principle; and it has within a few years been adopted in practice in annual and general conferences of the Methodist Episcopal Church, South, and to a partial extent in the General Conference of the Methodist Episcopal Church. Thus is fulfilled the pre-

*See Williams's History of Methodist Protestant Church, page 129.

diction of the sagacious Snethen, who relied upon the onward march of principle, that "opposition to lay delegation will melt away in the General Conference itself."

8. The discussion of reform principles, with its showing of the defects of the established system and faults of its administration, has gradually wrought a reform in the Methodist Episcopal administration. It is notorious that in former times the episcopacy was intolerant in its bearing towards the preachers. But this evil has been remedied. The more recent Boards of Bishops have shown themselves Christian gentlemen. An instance of an oppressive act on their part, we presume, would now be considered a rare thing. And it would probably be exposed. Instances of arbitrary acts in the administration of preachers, which formerly were not uncommon, have become comparatively rare. Formerly, these officials could do things unseemly and injurious, according to their whim, with impunity. Charges of maladministration once could hardly have been entertained, if the good will of a presiding elder could but be secured. The arbitrary deportment of preachers in earlier times induced the formation of Union Societies. But after the hue and cry arose against the Reformers, for "speaking evil of ministers," the ministers began to be more circumspect (as in the instance mentioned in Western Ohio), as though to make appear that no cause of complaint existed. As we said of the present Board of Bishops, the present generation of Methodist itinerant preachers, in the main, are Christian gentlemen in their bearing and administration. And they would to-day hardly think it creditable that their predecessors, half a century ago, when they happened to be lacking either of divine grace or good sense, used to be, in many instances, imperious and overbearing, when they had the impulse, seeing that the Discipline gave them the power, and gave their people no effective redress. Who of them now would dare use the "Scratch

Law," or burn a class paper, or do other arbitrary acts to get rid of an offensive member, without at least a semblance of common justice. We rejoice to believe that both bishops and their subordinate officials of to-day, in the main, are men of too much purity of heart and purpose to "lord it over God's heritage."

9. The great change which has taken place in Methodist public sentiment, regarding lay representation, and the marked improvement in the administration of the government, has by some candid minds on the other side been admitted to be due, in great measure at least, to the influence of the Methodist Protestant Church. In the last General Conference of the Methodist Episcopal Church, South, held at Louisville, in May, 1874, Bishop McTyeire said, in response to our messenger, Brother Clark:

"Christians may not be proud. But to you and your people a large degree of self-complacency is allowable. You were before us in lay delegation. You set us the example in American Methodism. We like it well. The experiment has been entirely satisfactory.

"In adopting lay representation, we took no half-way measure; rather it was a half-and-half measure. For this, the only law-making body of our church is made up of an equal number of ministers and laymen."

10. But we consider it unreasonable and unjust that, in the present discussions in the Methodist Episcopal Church, contemptuous references should be made to the Radical Controversy of 1828, as is sometimes done, by some who know little or nothing of the merits of the case, or have been misled, as though the men of that "controversy" were mischief makers and enemies of the church. Individuals of that day may have been sometimes harsh, or indiscreet in their utterances. If so, we justify them in no uncharitable words. But they considered usually that they had provocation. Yet we claim that the main writers and actors in the "controversy" were blameless men—men who had

truth and right on their side. And that they had the best of the argument, was duly evidenced by the unwillingness of the opposition to give them a hearing, and their intolerant endeavors to suppress and silence the discussion. We defend the fathers in this case. The (so-called) Radical Controversy of 1828 was a *necessity*. It was *right*. Its writers, though impugned, did a useful service. And now, that nearly all of them have passed over to their reward, the Methodist people of to-day, even by the million, *are enjoying the benefits of their labors*.

11. The victims of those unreasonable and cruel proceedings, having been cast out of the church, their friends, and those of kindred views, were in honor bound to secede, and associate themselves with the expelled. If my friend, in whom I confide as a good man, is rudely ejected from a house, can I honorably remain and enjoy its hospitalities? Not for a day. These excluded and seceded friends were no other than Methodist Christians. They were bound to serve God and sustain the means of grace. And now, that they are houseless outcasts, they must, invoking the blessing of God, erect for themselves an ecclesiastical habitation. Hence the organization of the Methodist Protestant Church was a religious necessity—a *duty*. Such is our plea for our existence as a distinct denomination.

CHAPTER XIV.

GENERAL CONVENTION OF 1828 — ARTICLES OF ASSOCIATION — "MUTUAL RIGHTS AND CHRISTIAN INTELLIGENCER"—ORGANIZATION OF ANNUAL CONFERENCES UNDER THE CONVENTIONAL ARTICLES.

A GENERAL Convention of Methodist Reformers assembled at Baltimore, November, 12th, 1828. More than one hundred delegates were present. The list embraces representation from Vermont, New York, New Jersey, Pennsylvania, Maryland, Delaware, Virginia, Ohio, North Carolina, Tennessee, Alabama and District of Columbia. Nicholas Snethen was elected President, and William S. Stockton Secretary.

An elaborate and able report, prepared by a committee, on the action of the General Conference was adopted. Mr. Snethen, who had been bearer of the Reformers' Memorial to the General Conference, also made report of his mission.

A committee was appointed to prepare a system of government for the organization of Reformers disposed to unite under its provisions. As result of the labors of the committee, a preamble and seventeen Articles of Association were adopted, for the government of the Associated Methodist Churches:

Article I. Adopts the Articles of Religion, General Rules, Means of Grace, Moral Discipline, and Rites and Ceremonies in the main of the Methodist Episcopal Church.

Article II. Provides that each church shall have sole power to admit serious persons into full membership, and regulate its temporal concerns.

Article III. Declares the right of property as vested in the respective societies who are to elect trustees.

Article IV. Provides for the fair trial of accused persons, and the right of appeal.

Article V. Provides for constituting a Quarterly Conference in every circuit and station, and defines its prerogatives and duties.

Article VI. Provides for the organization of one or more Annual Conferences in each State, composed of an equal number of ministers and lay delegates.

Article VII. Provides that each Annual Conference elect its President and Secretary.

Article VIII. Provides that each Annual Conference adopt its own mode of stationing the preachers.

Article IX. Defines the duties and rights of the President.

Article X. Further defines the powers of the Annual Conferenes.

Article XI. Contains regulations for the itinerancy and its ordinations.

Article XII. Annual Conferences to fix the times and places for their sittings.

Article XIII. Traveling preachers subject to the appointments of Conference, and entitled to same allowance as provided in the Methodist Episcopal Discipline.

Article XIV. Defines the duties of preachers in charge.

Article XV. Requires that "nothing contained in these Articles is to be so construed as to interfere with the right of property belonging to any member, as recognized by the laws of the State within the limits of which the member may reside."

This article induced serious dissatisfaction in portions of the North, where anti-slavery views prevailed, as it was understood to protect the system of slave-holding. It was observed that seven-tenths of the committee were from slave-holding States, and more than four-fifths of the members of the Convention.

Article XVI. Provides for holding a General Convention, in Baltimore, in November, 1830, composed of ministers and lay representatives.

Article XVII. Accords certain rights and privileges to supernumery and superannuated ministers.

The Convention adopted resolutions appointing agents to travel through the States, and assist in carrying into effect the Articles. Also appointing a committee of five to prepare a Constitution, Discipline and hymn-book, to be submitted to the Convention of 1830. The members of this committee were all selected from slave-holding States. On this account there was some dissatisfaction in other portions of the country.

The publication of the *Mutual Rights*, as a monthly, was discontinued with the issue of the July number, 1828, the ending of the fourth volume.

On September 5th, same year, was commenced a semi-monthly publication, in newspaper form, conducted by Dennis B. Dorsey, at Baltimore, called the *Mutual Rights and Christian Intelligencer*. This arrangement continued for two years, when the publication was handed over to the control of the Convention of 1830.

The agents appointed by the General Convention proceeded to effect organizations under the Conventional Articles, in many sections of the country. During the ensuing two years, twelve annual conferences were thus organized in the order designated below.

On December 19th, 1828, an Annual Conference was organized in North Carolina, embracing, at first, eight ministers, some of whom had been expelled from the Methodist Episcopal Church, without any charge of immorality alleged against them, twelve lay delegates and five licensed preachers. At that time but three circuits were formed. W. W. Hill was the first president. The work rapidly extended and within a few years the conference became a large body, embracing a membership of several thousands.

On April 2d, 1829, the Maryland Annual Conference was organized in Baltimore. Twenty ordained ministers and twenty-six lay delegates were present at the first session. Nicholas Snethen was elected President. This venerable

man had entered the itinerant connection at so early a day as 1794, and had done many years effective service, but he had now been for some years located. Yet he was still considered one of the most able and useful ministers of the denomination. Of the number present, also, was Jonathan Forrest, another ancient man. He had entered the traveling connection in 1783; had been a Methodist for sixty years. At the love-feast held during the session, he stated that he had seen the commencement of the first Methodist Church, and that God had now permitted him to live to see the second Methodist Church in her infancy; and that he believed God would bless this also with his choicest blessings. Three stations and five circuits only were recognized at this first Conference, with thirteen regular itinerants. But the work rapidly spread abroad, and this Conference has ever been prosperous.

In the original making up of the Conference, all ordained ministers were enrolled, whether itinerant or local. This was the case also in the organization of the Ohio Conference, and perhaps of others. Upon the adoption of the constitution, in November, 1830, a different composition of the conferences was required.

On May 1st, 1829, the Virginia Annual Conference was organized at Lynchburg, Virginia. Alexander McCaine was elected President. Nicholas Snethen was also in attendance. Eleven traveling ministers received appointments at this first session. Eight circuits only were recognized.

The Alabama Conference also held its first session, commencing May 1st, 1829. Sixteen itinerant preachers were enrolled for service at this session. Britton Capel was chosen President.

On October 8th, 1829, an Annual Conference was organized at Philadelphia, comprising ministers and churches in the surrounding parts, New York, New Jersey and Pennsylvania. Eighteen ordained ministers and fifteen licentiates

and laymen were in attendance. John Smith was elected President. Nicholas Snethen was also present during the session, and, by request, presided.

Same date, October, 8th, 1829, the Tennessee Annual Conference was organized at Union Camp-Ground, Bedford County, Tennessee. Eight ministers and eleven lay delegates were present. Thomas L. Potts was chosen President, and Dr. James L. Armstrong Secretary.

On October 15th, 1829, was organized the Ohio Annual Conference, at Cincinnati, Ohio. Asa Shinn, President; John Haughton, Secretary. As this organization comprised in its territory the entire West, and was the nucleus of many conferences springing from this original stock, we shall devote a subsequent chapter to some details of its origin and progress.

In Northern New York a conference had for several years existed, called the Rochester Conference of the secedent branch called the Methodist Society. At its session, February 13th, 1830, this Conference decided to adopt the Conventional Articles, and assume the name of the Genesee Annual Conference of the Associate Methodist Churches. James Covel was elected President and Orren Miller Secretary. Members reported, 442. This Conference has never been strong in point of numbers, but its ranks have ever contained a succession of noble, gifted, sacrificing men. And thus it is at this day.

February 19th, 1830, at Shelburne, Vermont, a small conference was orgenized for the State of Vermont. Present were five ministers and five lay delegates. L. Chamberlain was chosen President, and Chandler Walker Secretary.

On April 21st, 1830, the New York Annual Conference was organized, at Sullivan Street Church, New York City. George Thomas was chosen President and George Smith Secretary. About ten ministers and preachers were present, and eight lay delegates, at the first session. Of those

receiving appointments at this session were Thomas K. Witsil and Albert I. Piercy, both of whom survive, having reached an honored and good old age.

The Georgia Annual Conference was organized July 22d, 1830. Eppes Tucker was elected President and General H. Jones Secretary. The names of twenty ministers were enrolled at the first session, and eight lay delegates.

On October 3d, 1850, a small conference was organized at Boston, Massachusets. The venerable Joseph Snelling was chosen President. He had been a pioneer itinerant of the Methodist Episcopal Church from the year 1797; was a co-laborer with Jesse Lee; assisted in carrying a table for him to Boston Common, where he stood and preached under the great elm tree, and was one of the founders of the first Methodist Church in Boston, organized about 1795. Having now identified himself with the new organization, he labored efficiently while his strength lasted. Thomas F. Norris was also connected with this conference to the end of his life. He too had been a toiling, sacrificing itinerant in the Methodist Episcopal Church. Latterly, for many years, he conducted the *Boston Olive Branch*, a literary journal, and devoted a portion of its columns to the interests of the Methodist Protestant Church. Of the early associates in this conference were Pliny Britt, Dr. William Tozer, J M. Mayall, since President of the North Illanois Conference, and Wilson R. Parsons, since of the Ohio Conference, and Nathan S. Clark, of the Genesee Conference.

CHAPTER XV.

THE CHURCH ORGANIZATION AT CINCINNATI—CASE OF DR. BISHOP —HIS DEATH—SUCCEEDED BY ASA SHINN.

AS heretofore related, the expulsions at Cincinnati were followed by a secession from the Methodist Episcopal Church in that city, which took place August 18th, 1828. The united association of the expelled brethren, and those withdrawn, formed a body of 279 Christians, now as sheep without a shepherd, and as a household without a home. Arrangements were at once made for holding regular religious services, and for the erection of a house of worship. Fifteen classes were formed, and three prayer-meetings were held weekly. This people found sympathy and open doors with the pastors and churches of sister denominations. For the first two Sabbaths a hall in the Cincinnati College was engaged. The four local ministers implicated in the trials refrained from officiating for a number of weeks, until their appeal before the Ohio Annual Conference should be disposed of. Dr. Truman Bishop, who had been an itinerant minister for many years, now resided in the city, having a superannuated relation to the conference. He had not been known as a Reformer, but was heartily opposed to the persecuting course of the administration, and earnestly sought to dissuade the authorities from resorting to extreme measures, but to no purpose.

For the first three Sabbaths the Doctor (he was a physician) was requested to preach for this new organization, and did so. Each time the Divine presence was evidently

manifested during the exercises. He was also one day solicited to meet one of their classes, as the leader was detained by illness. He could not refuse, though his brethren might disapprove.

Dr. Bishop was esteemed an eminently holy man. His visage would remind one of the portraits of John Wesley, if not of the supposed features of the meek Man of sorrows, of whom it was said that though ever wearing a smile, he was never known to laugh.

After the third Sabbath, the Annual Conference met in Chillicothe. Meanwhile, John Price, a good minister of Christ, formerly an itinerant, but now located, and who was identified with the secession, was chosen temporary pastor. At conference objection was made against the character of Dr. Bishop for having preached and met class for the expelled and seceding brethren. His character however passed, but a resolution was adopted, which, if it did not directly inflict censure upon him, did distinctly enjoin upon him to refrain in future from officiating for the new organization. He felt that the injunction conflicted with the command of Jesus to preach the gospel to every creature. He was wounded and crushed in spirit—grieved that his conference could do a thing so unreasonable and so unchristian. Feeling it his duty, he first located and then withdrew from the Methodist Episcopal Church, communicating to his presiding elder his Scriptural reasons. In his letter of resignation, he said:

"Contrary to my former calculations, I now retire from under the jurisdiction of the Methodist Episcopal Church (which is near and dear to me), for the reason that the command of the conference and the command of Jesus Christ given to me, stand in direct opposition to each other. Christ says: Preach the gospel to every creature. The conference says: Preach not the gospel to those hundreds of souls in Cincinnati who have seceded from the church. So that I can not obey one without violating the other. And if I

disobey the command of the conference, in obeying the command of Christ, I subject myself to trial, suspension and expulsion, which, I have reason to believe, would be carried into execution; and I do not wish any further affliction of this kind. And if I disobey the command of Christ, in obeying the command of the conference, I shall endanger my eternal salvation. Under these circumstances I dare not confer with flesh and blood; I must, therefore, stand free to obey the great Head of the Church, and leave the event with Him."

Dr. Bishop was now chosen pastor by the new organization, and preached with great acceptance and power for a few Sabbaths. But his mental sufferings, from the treatment received from his conference (as his physicians testified in writing to have been their belief), induced a lingering affliction, from which he died on the 12th of January ensuing, 1829. This was before the completion of the church on Sixth street, then in process of erection. By invitation, the funeral of Dr. Bishop was held in the First Presbyterian Church, and its venerable pastor, Dr. Joshua L. Wilson, preached the funeral sermon on the occasion in a very feeling manner. The text he selected was indicative of the esteem and confidence in which the deceased had been held by himself and by the community: "Well done, good and faithful servant—enter thou into the joy of thy Lord." The discourse and the entire services were very impressive. The venerable minister, at the conclusion, introduced the sweet hymn of Charles Wesley:

> "Come, let us join our friends above,
> Who have obtained the prize," etc.

He lined the hymn, and himself led in singing it, to the then new tune of Gallaher, named for his evangelist friend, James Gallaher. The effect was thrilling, and thenceforth the tune came into very common use in our church and social services.

Shortly after this, one of the leading brethren of Cin-

cinnati was dispatched to Pittsburgh, the home of Asa Shinn, who was now mostly recovered from his sad illness and mental prostration. He consented to return with this messenger to Cincinnati, where he was enabled at once to commence preaching. His ministrations met great public favor. He was joyfully received by the brethren, and as their new church was not completed, he was invited to occupy the pulpits of the Baptist, Episcopal and Presbyterian churches, and, in one instance, of the Methodist Episcopal Church. On one occasion a love-feast was held in the Second Presbyterian Church. It proved a season of great grace and divine power. Upon invitation given by Mr. Shinn, twenty-two persons on that occasion came forward and presented themselves for membership. About this time he decided to tender his resignation to the Pittsburgh Conference of the Methodist Episcopal Church, of which he had been until then a member, and fully identified himself with the new organization. He became pastor of the new society, and preached the dedicatory sermon of the new church, on Sixth street, May 3d, 1829. The writer was present, and heard him state the circumstance that it occurred upon his birthday. (His age then was forty-eight years.) The church was greatly prospered under the ministry of Mr. Shinn. Meanwhile, he resumed his powerful pen, and wrote and published several pamphlets vindicating the positions of Reformers, and also numerous articles in the *Mutual Rights and Christian Intelligencer*, and in the *Methodist Correspondent.*

CHAPTER XVI.

VARIOUS SECESSIONS AND ORGANIZATIONS IN THE WEST, UNDER THE CONVENTIONAL ARTICLES OF 1828.

THE secession at Cincinnati, August 18th, 1828, with which the writer was connected, was a prelude to others in various parts of the Western States.

On December 25th, 1828, at Zanesville, Ohio, a secession took place, of thirty-three persons from the Methodist Episcopal Church. Hereupon Jacob Myers, one of the agents appointed by the Convention which had recently been held at Baltimore, organized an Associate Methodist Church, embracing a number of valuable local ministers of that place and surrounding parts, of whom were Samuel Thompson, Jeremiah L. Lesslie and Evart Richman. Others of like character and standing soon identified themselves, as Joseph Thrap, William Hamilton, Rufus Richardson, Cornelius Woodruff, Edward E. Parrish and Henry Nash. A station was soon established at Zanesville, and a large circuit formed on each side of the Muskingum River, chiefly through the labors of Brother Myers. His organizations, however, embraced ingatherings of new converts, as well as accessions from the old church. An extensive work of grace was experienced, and a successful camp-meeting was held in Zanesville Circuit in September, 1829.

On January 8th, 1829, Adjet McGuire, of Western Ohio, withdrew from the Methodist Episcopal Church, and at once, as agent of the Convention, entered upon the itinerant work, preaching and organizing societies. With the

co-operation of other brethren, he formed a circuit, including Springfield, Ohio; afterwards another in the vicinity of Cincinnati, and still another subsequently near Madison, Indiana. About simultaneously with McGuire, many other ministers, of long standing and unimpeachable character, in the interior of Ohio, also withdrew, and proceeded to take active part in organizations in the new branch. Of these were Saul and Moses M. Henkle, of Springfield; James Towler and William H. Collins, of Xenia; Robert Dobbins, Joel Dalbey, Sr., Benjamin Ryan and Jonathan Flood, of Jamestown and vicinity; William Hughey, of Greenfield, and Daniel, John and Joshua Inskeep. Most of these afterwards became active itinerants. Societies were soon formed at the several places and vicinities named, and a number of circuits were formed, preparatory to regular itinerant work.

William B. Evans, a zealous local minister of Eastern Ohio, had attended the Baltimore Convention. For this he was unceremoniously "scratched," or discontinued, from the Quarterly Conference of the old church, where he had membership. In vain he demanded his rights, or an impeachment, for cause. So, he thenceforth entered into the work, under the new organization. His standing in community, at the time, was evidenced by these facts: In February, 1829, when he proposed to organize in Mount Pleasant, Ohio, his reception was so unanimous that the Old Side preachers abandoned the appointment, leaving peaceable possession. When the same was proposed at Harrisville, there was not a dissenting voice, and the same result ensued. Brother Evans soon after formed a large circuit, receiving to his assistance John Wilson and George Waddle, who had both been formerly efficient itinerants in the Methodist Episcopal Church.

The first organization of Methodist Reformers in Illinois, under the Conventional Articles, took place on February

13th, 1829, at the house of James Ross, in Morgan County. Col. A. S. West, now of Paoli, Kansas, informs us that the number united in the original organization was fifteen, of whom, at this writing, himself is the only surviving one. They were: Reddick H. Horn, James Ross, I. Paschal, W. Babb, L. B. Freeman, Thomas Proctor, A. S. West and their wives, and James Sims. The first and the last named were elders in the Methodist Episcopal Church. They were accepted and appointed to serve as officiating ministers in the same relation. From this beginning they proceeded to effect various organizations. Mr. Horn had been persecuted and suspended by the authorities of the old church, for advocating the cause of reform. This circumstance, and the sympathy elicited for him, greatly tended to open the way for organizations in Illinois. We find the following statement in one of the then current periodicals:

"Rev. R. H. Horn has been twice suspended for opposing the assumptions and administration of the Methodist Episcopal itinerants. After his last trial and honorable degradation, a large concourse of his neighbors and fellow-citizens were assembled, to whom he read the charges and specifications against him, and likewise his defense before the Quarterly Conference, in which he had produced evidence sufficient to exonerate himself. He then addressed the assembly in self-vindication. After he had concluded, a gentleman of high standing in the neighborhood rose, and proposed to take the sense of the meeting on the subject. It was unanimously given in his favor, and this without request of the accused."

A secession and organization in Clearfield County, Pa., took place on February 13th, 1829, embracing James McGee and George Thomas, to whom was soon added Samuel Hazlett, all influential local ministers.

On March 7th, 1829, Cornelius Springer, of the Ohio Conference, Methodist Episcopal Church, who had for many years served in the regular itinerancy, withdrew in

due form, and thenceforth took active part in the new organization.

On March 12th, 1829, the Reformers of Ohio Circuit, embracing West Middletown, Eldersville and Bethel, West Pennsylvania, organized under the Conventional Articles. Jeremiah Browning chiefly officiated in the organization. Josiah Foster was the first who served as regular pastor of the charge, and after him John Clark, Jr. Charles Scott and Lewis Browning, good men and ministers, here stood identified from the first. They each attained the age of eighty-eight years.

During March, 1829, a society of sixteen members was organized, under the Conventional Articles, by James Montgomery, at Fort Seneca, Ohio, in the bounds of the future Sandusky Circuit. This organization had a remarkable history. Brother M. was a faithful and zealous minister, but labored entirely alone as a Reformer, there being no other minister or society of the new order within more than one hundred miles. But he served his little band devotedly, and was said to be "all in all to them" until his death, which took place June 1st, 1830. The next Sabbath after his funeral, the society, then as sheep without a shepherd, held a consultation as to what should be done. It was decided to stand fast, maintain their integrity, and trust in the future developments of Divine Providence. John Souder, then a layman, was elected class-leader. Regular social meetings were kept up, without any pastor, with an occasional sermon that might be procured, from whatever source, for nearly two years, when, in May, 1832, Adjet McGuire made them a missionary visit of four or five Sabbaths, during which he organized two other small classes. Having now but twenty-five members in all, they ventured to call for a preacher from next conference, held same year at Pittsburgh. Daniel Gibbons, then a young man, was first sent. He was somewhat successful—reported to the

ensuing conference one hundred and thirty-five members. After him David Howell was appointed, who also had increase. Now this isolated organization, so long standing fast without any pastor, or surrounding support, has proven the fruitful nucleus from which has grown a good station at Tiffin City, and several permanent circuits. Brother Souder, the veteran pioneer, now long since known as a local minister, has lived to witness the results of his toils, his steadfastness and his patient faith. He has now nearly completed his seventy-eighth year.

About May, 1829, a secession took place at Ruddle's Mills, Bourbon County, Ky., and a circuit was soon formed, embracing several societies. Our old friend, Joseph J. Amos, since of Indiana, went as delegate from this charge to the first conference at Cincinnati, same year. Hector Sanford and Michael Geoghegan were of the early laborers here. In the adjoining counties, Grant and Pendleton, a circuit was afterwards formed by Joseph Simpson, who proved a zealous and useful laborer for many years.

The organization in Pittsburgh, Pa., which took place in June, 1829, is entitled to be given somewhat in detail. The Methodist Church of that city was recognized in law, by charter obtained from the State Legislature, as "the Methodist Church of Pittsburgh." The word *Episcopal* was omitted, thus ignoring the disciplinary deed of settlement. A large proportion of this church were Reformers, it was believed a majority of the male members. They were very intelligent men, many of them leading citizens. They were very decided and outspoken in their views. In 1827, their secretary was such a man as Charles Avery, a local minister and a grand man, who, as their spokesman, could designate the "shameful attempt to expel Reformers from the church" as "an open outrage upon the principles of Christian communion and church fellowship, and which ought to be exposed to public contempt and indignation." At that time,

of the Board of nine trustees, elected by the church, seven were Reformers. The preacher in charge, William Lambdin, was for several months working artfully in changing classes and leaders, and otherwise managing to counteract reform and secure control of a majority of the officialty. His course became so intolerant and offensive to the liberal portion of the church, that during the month of May, 1829, they decided, in another relation, to place themselves under a ministry sympathizing with more liberal principles. A messenger was dispatched to wait upon George Brown, who, at the time, was in charge of a circuit at New Lisbon, in East Ohio, inviting him to come and organize them under the Conventional Articles. With him it was a grave matter to think of secession. And he was somewhat behind time with his reform brethren in the ministry. But he now at once concluded that his time to act had come, that this was the providential indication. His decision he thus expressed:

"In view of the arbitrary principles of the government of the Methodist Episcopal Church, and in view of the fact that the itinerant ministers, in many localities, and finally in the General Conference of 1828, had brought their whole power to bear upon Reformers, to crush them and their cause, under the 'Gag Law,' [inveighing, etc.] and in view of the fact that my principles, as well as my friends, have been expelled from the church, and that my writings were made a ground of charge against the expelled; and as all hope of an honorable restoration of the expelled brethren is cut off, by the degrading terms offered them by the General Conference, I deem myself, in principle and in honor, bound to go with them into ecclesiastical banishment."

Under date of June 3d, 1829, Mr. Brown announced to his presiding elder his withdrawal, remarking: "The time has now arrived for me to follow my principles as a Reformer, or abandon them." On Sunday, June 7th, he commenced his ministerial labors in Pittsburgh, occupying the Smithfield Street Church, at alternate hours, on the

Sabbaths, so that the services of the minister of the old church could also be held, same days, in the same house. On the 24th, the Methodist Church of Pittsburgh, by a majority vote, adopted the Conventional Articles. A published statement, by one of the brethren, after the reorganization, says: "We have about one hundred and thirty male members; among them fourteen class-leaders, four local preachers, and seven trustees. There are many females, too, the number not ascertained until they are arranged into classes." The church was greatly prospered under the labors of Brother Brown. But the adherents of the old order of things used every possible means to eject the Reformers from the house, claiming the whole of the property, while the other party were willing to have an amicable division thereof. The party claiming the whole went to law. But the Reformers ultimately gained the case in the Supreme Court, in 1832. They at once offered the Methodist Episcopal party a fair division of the property, consulting their preference as to which portion they should receive. They had their choice, and the matter was soon amicably adjusted.

During the month of June, 1829, Asa Shinn, while serving as pastor of the church at Cincinnati, was invited by Reformers of Madison, Ind., to visit that place. He did so. And on the 27th of that month he organized a society, embracing thirty-six, who had seceded from the Methodist Episcopal Church, some of them leading citizens of the place. One was William Wallace, who afterwards died in the itinerant ranks. This was probably the beginning of our church work in the State of Indiana. During the ensuing winter a church was organized at Stone Chapel, Tanners' Creek, Ind., under Adjet McGuire, embracing nearly an entire congregation of English Methodists, who were dissatisfied with the government of the old church. With them stood James Murray, who, before and

after, did useful itinerant service; and John C. Wright, since President of North Indiana Conference.

In September, 1829, a secession of about fifty members from the Methodist Episcopal Church took place at Louisville, Ky., and the same day Mr. Shinn, who was present, organized on the spot an Associate Methodist Church. James H. Overstreet, Ben W. Johnston and Calvin Black were embraced in the organization. The first named was a local preacher while he lived. The last two entered the itineracy, and served effectively for many years, and at the time of this writing, full of years, they both still survive.

About the 1st of February, 1830, George Brown and Cornelius Springer visited the Monongahela country, and organized a society at Waynsburg, commencing with fourteen members, including John Fordyce, Sr., a local minister, and the venerable James Barns, who still survives. Brother Springer at once proceeded to form a circuit, and was very successful in forming various organizations. He extended his labors into West Virginia. Here he found a society of twenty-eight at Pruntytown, and sixty members on Hacker's Creek, already organized.* William H. Marshall was soon called to enter into the work as assistant to Mr. Springer, and he thus commenced a useful, life-long, itinerant service. Father Barns, at the time of this writing in his eighty-seventh year, believes that Brother Springer organized at Morgantown, W. Va., and at Thomas Mapel's, Green County, Pa., in the spring of 1830. Of the ministers who shortly after identified themselves, in this section, were Joseph A. Shackelford, Nicholas Hagar, John Phillips, John Mitchell, Thomas Mapel, Asby Pool, John Clark, Sr. James Robison, publishing agent, and ex-Governor F. A. Pierpoint, experienced conversion, and were

*Letters in "Mutual Rights and Christian Intelligencer," March 5 and April 20, 1830.

brought into the church under the labors of our early ministers in the Monongahela valley.

On July 5th, 1830, a society was organized under the Conventional Articles by George Brown, at Youngstown, Ohio, of thirty-eight members, thirty of whom were from the Methodist Episcopal Church. The unchristian course of Methodist preachers drove them to this measure. Brother Brown, in his account, represents the Reformers here as men of intelligence and decision. They had sent a respectful memorial to the General Conference of 1828, but that body absolutely refused to read or refer it.

Simultaneously with the organization at Youngstown, a society was formed at Braddock's Field, Pa., by Charles Avery, at the house of Robert Milligan, a noble soul, who, with his generous-hearted lady, for many years made their dwelling a house of worship, and place of entertainment for their ministers. At the time of this writing, they yet live to enjoy a good old age.

About October, 1830, a secession took place of one hundred and two persons from the Methodist Episcopal Church, in Steubenville, Ohio, and with them Robert C. Hatton, who had been their pastor the previous year. This organization proved a valuable and permanent church, embracing a sterling membership. With it for many years was identified Archibald Hawkins, formerly distinguished as a minister in the old ranks.

This record of organizations under the Conventional Articles of course closes with the assembling of the Convention at Baltimore, in November, 1830. But we will here state that in the latter part of the same month, or the first of December, a society was organized by George Brown at Connellsville, Pa. Here Moses Scott soon became known as a zealous pioneer laborer in the cause. He was eminently successful as an evangelist, organizing socie-

ties in the surrounding parts, and in building up the cause. He rested from his labors in 1867.*

*Brother John Gregory, Secretary of the Pittsburgh Conference, prepared a very interesting historical sketch of the Methodist Protestant Church in Connellsville, in connection with a valuable sketch of the Pittsburgh Conference, which was published in the *Methodist Recorder* of September 22d, 1877.

CHAPTER XVII.

CALL FOR AN ANNUAL CONFERENCE IN THE WEST—OHIO CONFERENCE ORGANIZED AT CINCINNATI, 1829—DIVIDED IN 1833.

THE violent proceedings at Cincinnati, and the secession from the Methodist Episcopal Church which resulted, had the effect with Reformers in many other places to precipitate secessions and organizations. As before related, churches had been formed in various parts of Ohio, West Pennsylvania, West Virginia, Kentucky, Indiana and Illinois. In view of establishing a regular itinerant system, with the ordinary usages of Methodism, minus the arbitrary aristocracy, the agents appointed by the last Convention decided to call for the organization of a conference for the West, to be assembled at Cincinnati, as the central point of operations. For this purpose a circular was issued, drafted by Asa Shinn. This document declared the following sentiments:

"We are not friendly to an unnecessary multiplication of religious denominations, the number of which is already so great. Methodist Reformers have long harmonized in a sincere desire to avoid a separation from the Methodist Episcopal Church, and entertained the hope that such modifications would be made as would be generally satisfactory. As a minority in the church, we were willing to submit to the present government, provided we could have had the just privilege secured to all good citizens by the civil Constitution, peaceably to assemble to converse upon our principles, and to communicate through the medium of a free press. The history of the last four years will convince every attentive and impartial mind that this just liberty has been denied us. The power party

urged us to withdraw from the church, and represented us as dishonest and dishonorable men for refusing to do so. They then attempted to divide, scatter and intimidate us to silence, by selecting some of our friends, in different places, for ecclesiastical execution. If a just regard for wholesome discipline had moved them to action, as they pretended, they would have applied their discipline to all similar cases, with an impartial hand. But they made their selection from the dictates of policy; and large numbers were left without arraignment in Baltimore, in Cincinnati, and in other places who were known to be as guilty, or as innocent as those whom they arraigned for expulsion. This shows, with the clearness of day-light, that their design was to divide and scatter and suppress the rising cause of ecclesiastical reformation. Appeals were taken in vain to the higher tribunals of the church. Annual Conferences and the General Conferences alike set their seals to these military executions, and left us the only alternative of unqualified submission or ecclesiastical expatriation. When we resolved upon the latter course, we were not a little surprised to find ourselves as highly censured by many of them for leaving the church as we had before been for refusing to leave it.

"It is our firm conviction that the principles we advocate are essential to permanent religious prosperity, and that they are valuable auxiliaries to the civil institutions of our country. We were willing and desirous to continue in the Methodist Episcopal Church, while we could have the humble privilege of supporting these principles, by the just liberty of speech and of the press; a cause this which is too dear to be sacrificed for the sake of membership in any church; therefore we are bound in conscience to dissolve our connection with that clerical establishment, rather than tamely to give up principles which we believe are clearly derived from the Divine Oracles, and are essential to the permanent welfare of our posterity."*

According to announcement, the first session of the Ohio Conference was held at Cincinnati, commencing October 15th, 1829. Ministers and laymen evidenced their devotion and energy in the cause they had espoused by coming to this Conference, some of them from great distances, with the defective and tedious modes of travel then in use. West

*"Mutual Rights and Christian Intelligencer," July 6th, 1829.

Pennsylvania and West Illinois were at once represented there, and the intermediate States of Ohio, Indiana and Kentucky. The assembling of this Conference was the beginning of an era for the entire region west of the Alleghenies. The Conference then formed proved a nucleus, from which sprang, or branched out, many conferences in after years. George Brown says of this first Conference:

"The greater part of the ministers in attendance had been local preachers in the Methodist Episcopal Church, and most of them had been very roughly handled for their reform principles in the old church. They all came to Conference balanced by lay delegates, duly elected by the people. This was the first conference I had ever seen where the ministers and members acted officially together, and the action was as harmonious as could have been expected for beginners. The Conference made a very fine impression upon the community. Some few of the preachers were appointed to circuits and stations then in existence; others were appointed to certain localities to make circuits, and we had no missionary funds to sustain them. But the brethren took God and their country for their support, and went forth to their work in very fine spirits, and many of them had glorious success."*

Asa Shinn, its first President, said of this Conference:

"It was a time of great harmony and love. Our congregations were large and attentive, and four or five, it was believed, were converted. We had a love-feast, which was a very pleasant and profitable season, and eight persons joined our church. The Conference closed with a manifest increase of brotherly confidence, encouragement and zeal to promote the great and glorious cause of our blessed Redeemer. We ordained two deacons and twelve elders, and stationed twenty-two regular traveling ministers and preachers. The affairs of the Conference, in every respect, exceeded my anticipations, and Reformers feel abundantly more encouraged than they ever did before. We now feel that we are, in a good degree, organized."†

The second session of the Conference was also held at Cincinnati, September 2d, 1830. Cornelius Springer was

*Autobiography, page 217.

†"Mutual Rights and Christian Intelligencer," page 115.

elected President. There was an accession of eighteen ministers and preachers to the itinerancy, one of whom was Nicholas Snethen, by transfer from the Maryland Conference. The aggregate of membership reported was 3,791. At this session an arrangement was entered into for publishing a semi-monthly paper, called the *Methodist Correspondent.* It was first published at Cincinnati. Moses M. Henkle conducted it for the first year; an editorial committee for the second year. During this year, however, it was placed in the charge of Cornelius Springer, and it so occured that thenceforth the paper was conducted by him so long as it existed. The career of this periodical was six years, its last issue bearing date November 5th, 1836. It did useful service as a Western organ, and contained many valuable essays by the chief fathers of the denomination.

The third session of the Conference was held at Zanesville, 1831. George Brown was elected President. There were fifteen accessions to the itinerancy, and the membership reported was 5,660.

The fourth session was held at Pittsburgh, 1832. George Brown was re-elected President. Eighteen accessions were received to the itinerancy, and the membership reported was 7,714.

The fifth session was held at Cincinnati, 1833. Accessions to the itineracy, twenty-five. The membership had increased to 10,348. A necessity was now felt for dividing the Conference. This was done, constituting the Scioto and Sandusky rivers, in Ohio, the line North and South, the eastern portion to be called the Pittsburgh Conference, the western portion retaining the name Ohio Conference. In great harmony, the Conference proceeded to make out the appointments for the entire work for the ensuing year, and to elect two presidents, Asa Shinn for the Pittsburgh Conference, and George Brown for the Ohio Conference. The ensuing session of the former was appointed to be held at

Mount Pleasant, Ohio, and for the latter Conference at Louisville, Kentucky.

The steady increase of membership in the Methodist Protestant Church, resulted chiefly from evangelical work, the blessing of God upon the preaching of his truth. The labors of our brethren, in many instances, were attended with the manifestations of the Holy Spirit, and the ingathering of many souls. Many organizations were effected, of original membership from the world. The writer never knew an instance in which our brethren sought to effect secessions from the old church.

CHAPTER XVIII.

GENERAL CONVENTION OF 1830 — CONSTITUTION AND DISCIPLINE FORMED — METHODIST PROTESTANT CHURCH — THE WORD WHITE — GENERAL CONFERENCE OF METHODIST EPISCOPAL CHURCH FOR 1832—RESPONSE.

AGREEABLY to previous order, the General Convention, for the formation of a Constitution and Discipline, assembled in Baltimore, November 2d, 1830. Representatives were present from Vermont, New York, Massachusetts, Pennsylvania, Maryland, Virginia, North Carolina, Georgia, Alabama and Ohio. One hundred and fourteen in all, ministerial and lay, had been elected, of whom eighty-three were in attendance. Dr. Francis Waters was elected President, and William C. Lipscomb and William S. Stockton Secretaries. The Convention continued its sessions just three weeks. A draft for a Constitution and Discipline had previously been prepared by a committee. This was now presented, discussed, and acted upon, in general harmony, and after due deliberation, adopted, assuming the denominational appellative Methodist Protestant Church, comprising the Associated Methodist Churches. The work of this Convention was, for the most part, commended as a dignified, judicious document. It has been much admired as an embodiment of governmental principles and ecclesiastical order. But in the making up of the Constitution, to the painful regret of many, an error was committed, which was for many years tolerated under protest, with the hope of modification at a future Convention or General Conference. The great

anti-slavery excitement, which subsequently agitated all the churches, and shook the entire nation, had not yet commenced. Even in Southern Conferences, there was thus far, to some extent, a strong feeling against the practice of slave-holding. The Maryland Conference, for instance, at its early sessions, took the strongest anti-slavery ground. But in this Convention (1830) three-fifths of the representatives were from slave-holding States, and a majority seemed to lose sight of the gospel maxim, that in Christ Jesus, whatever be the decrees of civil governments, there is neither Greek nor Jew, Barbarian or Sythian, or bond or free. All could agree in ecclesiastical polity, and could glory in "Mutual Rights" as a standard motto. But a certain servile class was ruled out of the privileges of Christ's free men. In defining the privileges of suffrage, the word "white" was introduced, thus ignoring and disfranchising a large majority of the human race. A provision was also included that "neither the General Conference nor any Annual Conference should assume power to interfere with the constitutional powers of the civil government or the operations of the civil laws." This was always understood as intended for the protection of the slave-holding interests, and to preclude any enactment to counteract slave-holding as a moral evil. George Brown, who was a prominent member of the Convention, says, in his Autobiography, regarding this matter:

"The word 'white' will do well enough in the right place; but just there (in the Constitution) it never did any thing but mischief, as it cut off all the colored people from voting power in our community. Nor could we get Southern co-operation in conventional action, until their slave-holding laws were as strongly guarded by our church Constitution, against the action of all ecclesiastical bodies, as the morality of the holy Scriptures."

The circumstance heretofore mentioned of the dissolution of a District Conference, at Baltimore, in 1827, by the votes of colored preachers, under the influence of a despotic

presiding elder, has been referred to as the occasion for introducing the word *white* in the Constitution, for the purpose of forestalling the recurrence of any such arbitrary act. And it is very likely that this circumstance had its influence with many. But, on the other hand, it is claimed that subservient *white men* would, as readily as men of color, do the bidding of a presiding elder, when coming under his influence. Evidence is not wanting that, in the Convention of 1830, as in the previous one of 1828, members from the South imperatively demanded immunity for the system of slavery, and that men of anti-slavery convictions belonging to the same body, reluctantly yielded to their demands, for the sake of peace.

The Constitution provided for the holding a General Conference in 1834, at Georgetown, D. C., and then every seventh year thereafter. A Book Committee was appointed, and arrangements were made for the publication of a weekly church paper, to be called *The Mutual Rights and Methodist Protestant.* John J. Harrod, of Baltimore, was engaged to serve as book agent. William S. Stockton was elected editor, but he subsequently declined the position. Thomas H. Stockton was then offered it, but he also declined. The new paper commenced its regular issues January 7th, 1831. Dr. Gamaliel Bailey was subsequently engaged by the Book Committee to serve as the first regular editor of the church paper.

By the action of the Methodist Episcopal General Conference of 1828, the Reformers of that day were mostly driven from the church; that is, they were either expelled, or were constrained to secede, and go with their expelled brethren. The cruel expulsions in Baltimore and in the Baltimore Conference were approved and confirmed. The humiliating terms of restoration offered could be accepted by no honorable man. The Memorial sent to the General Conference on the subject of lay representation, however sensible and

respectful in its terms, without being at all discussed, received such a lordly rebuke and rejection, that it might be presumed no succeeding General Conference for many years need fear to be again troubled with memorials on that subject.

Yet the General Conference of 1832, finding itself so happily relieved of this annoyance, was yet not satisfied to let reform die, without giving it, if possible, a few more mortal thrusts. The Conference seemed unwilling that the banished Reformers should occupy their newly erected ecclesiastical shelter till some effort was made to demolish it. A Pastoral Address of the Conference was published, with the signatures of the bishops, in which was given the most sycophantic laudations of the economy of the Methodist Episcopal Church, and the most bemeaning and uncharitable thrusts at the recently organized Methodist Protestant Church, speaking of it as "a party under the denomination of Reformers, (which) labored to change the economy of our church, or failing in that purpose, to overturn the church itself." The Address boasted of their continued success, and represented our enterprise as a "complete failure!"

A review of this General Conference Address was issued by a committee of ministers and laymen of the Methodist Protestant Church, at Baltimore, in July, 1832. The review is from the pen of Asa Shinn, chairman, and contains, with many other effective utterances, the following pointed retort:

"That we labored to change their 'economy' of acting by the authority of absolute bishops for life, and irresponsible itinerants, without any check or control in the body of the people, is admitted; but the public declaration of the General Conference, that we 'labored to overturn the church itself,' is an official falsehood, of a very slanderous character. We deny having labored for any such purpose; and we call upon the General Conference to sustain the charge by evidence, or otherwise to stand convicted of a public and official slander, perhaps without a parallel in all history.

"In regard to the 'complete failure' of our enterprise, it is true we failed to have our petition brought fairly before the General Conference of 1828. They took care to produce the 'failure,' by their previous course of expulsions. We failed also, in our efforts to have the expelled ministers and members restored to the fellowship of the church. But in regard to the 'enterprise,' to organize a new community, the necessity of which they imposed upon us, and to produce a better form of church government then Episcopal Methodism ever knew, in these matters there has been no failure."

CHAPTER XIX.

FIRST GENERAL CONFERENCE OF THE METHODIST PROTESTANT CHURCH, 1834, GEORGETOWN, D. C.—EDITORSHIP OF NICHOLAS SNETHEN AND ASA SHINN—ABOLITION INTERDICTED—ILLINOIS CONFERENCE SET OFF—DEARBORN COLLEGE.

AGREEABLY to constitutional provision, the first General Conference of the Methodist Protestant Church was convened at Georgetown, D. C., on May 6th, 1834. Thirty representatives were in attendance—sixteen ministerial and fourteen lay. Nicholas Snethen was elected President and William C. Lipscomb Secretary.

Fourteen annual conferences were now recognized, including one recently organized in Northern New York, called Champlain. Also, the division of the Ohio Conference having been duly reported to the General Conference and approved, the Pittsburgh Conference was duly recognized. The list of conferences stands thus: Maryland, Pennsylvania, New York, Champlain, Vermont, Massachusetts, Genesee, Virginia, Ohio, Pittsburgh, North Carolina, Georgia, Alabama, Tennessee.

The aggregate of membership reported from the entire connection was twenty-six thousand five hundred and eighty-seven, with over five hundred ministers and preachers, itinerant and unstationed. No attempt was made to change the Constitution, but considerable revision of the Discipline was effected. The business of the session is said to have been conducted in a frank, open and harmonious manner.

This Conference was a small body, but it was a very select body, embracing the leading talent of the church. George Brown being temporarily in the chair, the chairmen of the several standing committees appointed were as follows: Executive, Asa Shinn; Judiciary, Cornelius Springer; Means of Grace, Nicholas Snethen; Missions, James R. Williams; Literary, Charles Avery.

The report of the Literary Committee showed that the church paper was in arrears with the book agent, John J. Harrod, but that there were debts due sufficient to liquidate the claim. It was decided to continue Mr. Harrod in the agency for the coming term, he agreeing, upon his own proposition, to allow the church ten per cent. of the profits, after paying all expenses. The Book Committee was authorized, when a sufficient number of subscribers should be obtained, to employ a competent editor for the *Methodist Protestant*, and to change the editor, after giving him two months' notice, when the committee deem that they have good and sufficient reasons therefor. The Book Committee elected were: James R. Williams, Francis Waters, John Chappell, Samuel K. Jennings, E. Strahan, Luther J. Cox, John H. Kennard.

A Board of Foreign Missions was constituted, located at Baltimore, consisting of twelve persons, of which Dr. Jennings was Chairman.

The Book Committee elected Nicholas Snethen and Asa Shinn to be joint editors of the church paper. The former entered at once upon the service. The first issue of the new series was dated June 11th, 1834. Mr. Snethen had the charge for about four months, until the arrival of Mr. Shinn. In one of his editorials, Mr. Snethen uttered a remarkable prediction. Said he:

"The point of controversy is reduced to a unit—a pure, unmixed question of representation. If we are true to it, if we are not ashamed of it, if we glory in it, it must finally prevail, and

proselyte every Methodist in the United States. They may, indeed, remain Episcopal Methodists, but so sure as we are not moved away from our high calling, *the whole lump will be leavened into Representation Methodists.* God forbid we should cease to glory in representation! Truth is mighty, and will prevail. A few men might say that two and two make four, and some hundreds of thousands might say that two and two make five. Now, these few men have only to persevere in their assertion to carry their point. The decline of representation is just as plain, and just as true, as the result of two and two. It will finally convince millions, as well as thousands; it will, indeed, convince all the world!"

Mr. Shinn was at the time President of the Pittsburgh Conference, and did not engage to begin editorial service till after the session of his conference, which was to be held at Mount Pleasant, Ohio, in September of that year, and was to be its first session. He then removed, with his family, to Baltimore, and reported himself in the columns of the *Methodist Protestant* about the middle of October. The paper was much appreciated during the editorship of those two eminent writers. But, we presume, the anticipations of the committee as to adequate increase of patronage and support were disappointed. For at the end of the first year, June, 1835, it was found necessary, in retrenchment, to dispense with the services of Mr. Snethen, and at the end of the second year, June, 1836, Mr. Shinn was superceded by Dr. Daniel Davies, who was unmarried. The latter served for the two ensuing years, until after the General Conference of 1838. He did not long survive.

During Mr. Shinn's period of service, an unfortunate misunderstanding occurred between him and the Chairman of the Book Committee, which resulted in some pamphleteering on both sides. Mr. Shinn complained of interference by a sub-committee with his prerogative, as editor, and other departures from the order of the General Conference. During the same period, also, Mr. Shinn published a series of articles, advocating the special call of a General Con-

ference. By the action of a majority of the Annual Conferences, the call prevailed. A General Conference was ordered to be held at Pittsburgh, in May, 1838, and thenceforth the original order was changed, the General Conferences to be convened once in four years, instead of once in seven years.

During the summer of 1834, a Methodist Protestant organization took place in Charleston, S. C., under the following circumstances, as related by John H. Honour, of that city, in the columns of the *Methodist Protestant:* "For some time past, dissatisfaction existed among the members of the Methodist Episcopal Church, in consequence of the arbitrary and unjustifiable conduct of the ministry. Affairs at length reached a crisis. Eight respectable men of good standing, all of whom had been class-leaders, were expelled, for a difference of opinion in regard to discipline. In consequence of this high-handed proceeding, one hundred and fifty other members withdrew, and formed themselves into a separate church."

In September, 1834, Mr. Snethen's volume on "Representation" was issued from the press. He also subsequently issued a small volume, entitled "The Identifier of the Ministers and Members of the Methodist Protestant Church."

During the year 1834–35, at the instance of James R. Williams, an effort was made to raise twenty thousand dollars, by a stock company, to establish a Book Concern. A charter for the Company was obtained from the Legislature of Maryland. Thomas H. Stockton was employed for one year to travel as agent, to obtain subscriptions for the enterprise. Afterwards, Augustus Webster was engaged for a term in the same service. Considerable amounts were obtained, the late Charles Avery contributing one thousand dollars. But the enterprise ultimately proved a failure.

We do not learn that the General Conference of 1834 had any particular agitation upon the subject of slavery.

Shortly after, however, the great excitement on that question was all abroad in the land. The first reference thereto which we find in the church paper, was in the issue of March 2d, 1836. The minutes of the Georgia Conference published in that number, contained a resolution to the effect that "the Georgia Conference requests the editors of the *Methodist Protestant* to declare their disapprobation of abolition." The same paper gives notice that a resolution had passed the Book Committee "that the subject of abolition should not be touched, in the paper, *pro* or *con*."

Upon this matter Mr. Shinn gave an editorial, in which he said: "If we are beginning to feel the necessity to suppress fair inquiry, either by violence or by policy, the very thing which gives rise to this feeling will be apt to prove a curse to us, and not a blessing. It is evil only which needs concealment, and which desires to withdraw from the light."

During the summer of 1835, the New York Conference commenced the publication of a semi-monthly religious paper, called the *New York Methodist Protestant and Conference Journal.* Several years later we see it under the title of *New York Luminary.* Indebtedness being involved for the expenses of publication, the paper had to be discontinued, with serious loss and detriment to the brethren connected with it.

In 1836 the Ohio Conference undertook the establishment of a literary institution, in which the Pittsburgh Conference concurred. John Clarke, Jr., was a leading agent in this enterprise, and devoted three years to its interests.

A farm was purchased for the purpose, near Lawrenceburg, Ind., in view of embracing the manual labor principle. A school was commenced, conducted for a time by the venerable Snethen, afterwards successively by Josiah Denham and David Crall. But in 1839 the buildings were

burned, after which the enterprise had to be abandoned, before the property had been fully paid for. Considerable losses were sustained. A principal sufferer was John Haughton, of Cincinnati, who had been a magnanimous friend of the enterprise, and a liberal contributor.

In 1836 the Ohio Conference again divided its District, setting off the Illinois Conference, including all the territory west of the State of Indiana. This Conference held its first session at Alton, October 25th. It began with about twelve effective men; but thus commenced a work which has since gloriously extended. Elijah McDaniel was the first president of this Conference, and it began with a membership of three hundred and forty-four.

Dr. J. P. Johnston, who was a devoted and sucessful laborer in the Illinois Conference for twenty-three years, until a throat affliction compelled him to desist, gives us the following reminiscence:

"Rev. James Sims had formed the first circuit of the Methodist Episcopal Church in the State (then Territory) of Illinois. Having early identified himself with the cause of reform, he took part in the first organization of the Associate Methodists west of Cincinnati, in February, 1829, and in forming the first circuit, and finally the first conference, of the new order in Illinois. He died of consumption, February 20th, 1844, and was buried at Arcadia, Ill. He had requested that no funeral sermon should be preached. Yet the ensuing Annual Conference, which met at Rushville, Ill., appointed Rev. Nicholas Snethen, who was present, to preach a discourse upon his death, and that of Rev. Reuben McDaniel, who also had departed during the same season, in the triumphs of faith. Accordingly, Mr. Snethen delivered, on Sabbath, a notable discourse, from Psalms cxii. 6. 'The righteous shall be in everlasting remembrance.' When I came to Illinois, in 1839, we had one thousand seven hundred members west of Indiana. [The several Methodist Protestant Conferences in Illinois now have six thousand members, and other conferences west of Illinois nine thousand more. A. H. B.] We had six efficient itinerants, three

of whom are yet living—P. J. Strong, Richard Wright, and myself. The first preacher we licensed was Daniel Young, now of Kansas. P. J. Strong was superintendent, W. H. Miller assistant. The latter returned to New York, and after making a useful record there, went to his reward. His daughter, Mrs. Conklin, the poetess, was born during his service in Illinois."

CHAPTER XX.

SECOND GENERAL CONFERENCE, PITTSBURGH, 1838—STORMY DEBATE—GLOOMY INTERVAL IN THE WEST—WESTERN RECORDER COMMENCED—INDIANA, SOUTH CAROLINA AND ONONDAGA CONFERENCES.

THE second General Conference of the Methodist Protestant Church was convened at Pittsburgh, May 15th, 1838. Asa Shinn was elected President, and Thomas W. Pierson Secretary. Forty representatives were in attendance, from fourteen Annual Conferences. Besides the Illinois Conference, a new conference was recognized in Arkansas—seventeen in all. Nicholas Snethen was present as an honorary member, and by special vote of the Conference was requested to deliver a discourse before the body. The principal committees were thus officered with chairmen: Executive, Moses M. Henkle; Judiciary, George Brown; Missions, William H. Collins; Finance, Moses Lyon; Means of Grace, John Elliott; Literary, Luther J. Cox; Theological, Cornelius Springer; Slavery Question, George Brown. The committees, for the most part, reported, recommending no essential modification of the Discipline.

The General Conference approved the plan of establishing a Book Concern, by raising a capital by stock loan. The Book Committee, with little change, was re-elected. The Conference approved and adopted the hymn-book compiled by Thomas H. Stockton.

The chief feature of this General Conference was its exciting debates upon the subject of slavery. Two reports,

majority and minority, on the subject, were presented, neither of which was adopted. The majority report was finally recommitted. The committee again made a report, declaring the system a moral evil, and advising the Annual Conferences to use such moral means for the removal of it as they may judge best. After much debate, this report was laid on the table. A compromise paper was finally adopted, determining that in view of disagreement of opinion, the subject of slavery be left with the Annual Conferences and the people, in their primary assemblies, for instructions as to how it should be disposed of at next General Conference.

But meager accounts are left us of the discussions and acts of this Conference. Its proceedings are compressed into a pamphlet of twenty-eight pages. It occurred during a period of depression in the minds of our people in the North and West, from the want of a medium of communication, after the discontinuance of the *Methodist Correspondent*, in Ohio, in 1836, for an interval of nearly three years, until Cornelius Springer started the *Western Recorder*. The official church paper was trammeled, in the instance stated in the last chapter, and which was deprecated by Mr. Shinn. This was almost fatal to its circulation in the North and West. It was said, we set out glorying in the right of free discussion, but lo, it appears, we have not a free press.

The writer has been so fortunate as to secure a number of the *Christian Witness*, dated June 13th, 1838, a paper then published at Pittsburgh by Samuel Williams, a Baptist minister. The number contains an article by Asa Shinn, giving an account of the session of the General Conference, which had then so recently transpired. For information, we here appropriate a couple of Mr. Shinn's paragraphs:

"We regard the anti-slavery discussion in the General Conference of the Methodist Protestant Church, as the most important business that was transacted during the whole session. The peti-

tions and memorials were referred to a special committee, appointed to examine their contents, and to report accordingly. This committee reported against slavery; and the subject matter of their report was discussed in open Conference, for two days, in the presence of a large number of intelligent spectators. This was all clear gain to the cause of truth and righteousness, and was itself of more value, probably, than any other official action of the Conference. We at first desired an *official testimony* of the General Conference against slavery. But the resolution leaving the matter, for the present, with the Annual Conferences, and with the people in their primary assemblies, will, it is thought, promote the cause of liberty more than would such official testimony, at the present time, and in the present state of the public mind."

Again:

"Every man in the nation must take his stand, either on the side of liberty or on the side of slavery. The signs of the times are portentous, and will become more so. The day is approaching when every man will find that he *can not* occupy neutral ground; and it is better to take a deliberate and firm stand, before the full power of the storm has appeared. The liberty of the world and the happiness of the human race are at stake. At such a time, and in such a contest, *indecision would be an imbecility*, and *cowardice would be a crime*. Almighty God is on the side of righteousness and freedom, and He knoweth them that put their trust in Him. In full view, therefore, of all the lynch law, and all the mob power of the nation, I deem an avowal of these sentiments as perfectly consistent with prudence, as such an avowal is with principle, truth, virtue and moral obligation."

The Autobiography of George Brown supplies a link in the record, not found in the published Journal of this General Conference. After the adoption of the compromise measure, referring the subject of slavery to the Annual Conferences and to the people, in their primary assemblies, Dr. Brown says:

"That night, we had a session, in view of acting on the report of the Committee on the Church Paper. That report being read, Dr. Armstrong, of Tennessee, offered a resolution to the effect that all matter on the subject of slavery be excluded from its columns.

Then followed one of the most excoriating discussions that I ever remember to have heard in any deliberative body on the subject of slavery. Judge H——, of Ohio, did battle for the South, and was provokingly severe on Brother Shinn's argument in favor of the liberty of the press. Some of the Southern members followed, in the same strain—all exceedingly bitter against modern Abolitionism. Shinn then replied to the whole, in a speech of great power. He gave a showing up of the manner of bullying and blustering our statesmen in Congress on the slave question. 'But,' said he, 'for one, I am determined that Southern blusterers, with all their Northern satellites, shall meet with a manful resistance in the General Conference, in their attempt to break down the liberty of the press, in order to cover up the horrid crime of slavery.'"

"All this time," says Dr. Brown, "the discussion had proceeded upon the supposition that the General Conference had full power over the question at issue." He made several attempts to obtain the floor, amid various demands for postponement, previous question, etc., and finally was enabled to remind the Conference that the Constitution, Article X, settles the question: "No rule shall be passed, infringing the liberty of *speech* or of the *press*," etc. "The press, with us," he said, "is constitutionally free, and this body has no power to make it otherwise." This seemed to prove a quietus. Dr. A—— withdrew his resolution. It was now conceded that the freedom of the press implied that at least all official documents must be published, while communications by individuals should come under the editor's discretionary control. The law regulating the publication of our church paper was then read, by sections, and adopted without dissent. We again quote from the Autobiography:

"Here, then, in this free country, under the free Constitution of the Methodist Protestant Church, in General Conference assembled, we all agreed to have a free church paper. When all was over, the whole Conference gave indications of joy at the favorable termination of this stormy debate. Those who had indulged in harsh ex-

pressions, recalled them, and asked forgiveness, which of course was cordially granted. Then followed a general shaking of hands, and a great deal of mirth. Especially was I happy, because the freedom of the press had triumphed.

"On the next Monday morning, Thomas H. Stockton was elected editor of our free church paper. Our church Constitution made it free, and the whole General Conference had now declared that it should be free. In view, therefore, of the premises, Brother Stockton went on to Baltimore, to enter upon the duties of his office; but on his arrival he had the mortification to find that, on the slave question, the Book Committee, right in the teeth of the Constitution, and over the action of the General Conference, had gagged our church paper! This was a daring act of usurpation. Brother Stockton, with Christian manhood, declined the editorial chair, and refused to have any official connection with a muzzled press. Eli Y. Reese was then appointed editor by the Book Committee. He filled his position with fine ability. But, alas, for him, and for us all! In a free country, and in a free church, he edited a gagged paper!"*

Thomas H. Stockton, who had been elected editor, and who was a member of the General Conference, subsequently published a statement, in which he spoke of "the violent undoing of the arrangement made by the General Conference of 1838, in Pittsburgh, in relation to the editorial conduct of the church paper; the Book Committee, after the Conference had adjourned, immediately resolving, contrary to universal understanding, that nothing should be published on the subject of slavery, in consequence of which the editor was at once constrained to resign his post, and the Southern interest secured the control which the General Conference had denied it."†

Both the Ohio and Pittsburgh conferences, at their sessions in 1838, took determined measures to establish a Western church paper, as an obvious necessity. Cornelius Springer, then a member of the Pittsburgh Conference, was

*See Brown's Autobiography, pages 273-76.

†See Thomas H. Stockton in "Western Recorder," March 4th, 1852. See also Autobiographic Notes to Volume of Poems, pages 305-6.

ultimately engaged to establish and conduct the paper, at or near Zanesville, Ohio, he assuming the pecuniary responsibility, but the conferences giving pledges to patronize and sustain it to all practicable extent.*

In 1839, the Ohio Conference set off, as a new district, the State of Indiana. The first session of the Indiana Conference was held at John Burton's meeting-house, near Mount Tabor, Ind., in October, 1840. This organization gave an encouraging impulse to the cause in Indiana; and the Conference has ever enjoyed a degree of prosperity. The first president was Robert G. H. Hanna, an esteemed servant of the church, who, however, had but a short career; was taken away in his prime. Of the pioneer laborers here were Joseph Simpson, Samuel Morrison, William W. Paul, Thomas and Joseph Shipp, John Alter, Harvey Collings, Thomas Hicklin, David H. Stephens, George Wheatley and Charles H. Williams.

During 1839 and 1840 Thomas H. Stockton published, for one year, a small monthly journal, called the *Methodist Protestant Letter Press*. It was a spirited denominational paper, somewhat controversial, though almost unsectarian, and breathing charity throughout. All its articles were original, and from the pen of the editor.

The Onondaga Conference was organized October 9th, 1839. It began with eleven itinerant ministers. At the end of the first year its membership was but six hundred and eighty-seven. At this writing (1877) it has fifty-five itinerants and nearly two thousand members. Joshua Bee-

*The *Western Recorder* was first issued by Mr. Springer in July, 1839, and was by him conducted and published for six years. He chose his own successor; and in 1845, transferred the paper to the charge of Ancel H. Bassett, by whom it was conducted and published, still as an individual enterprise, for ten years, when, in 1855, it was transferred to the church. Its subsequent career is otherwise stated in this work.

bee was the first who served as president. Ira H. Hogan is now the only remaining one of the original number. This conference still sustains a traveling president, holds annual camp-meetings, and prospers generally. C. M. Boughton, one of its present effective men, has written a very satisfactory history of this Conference, with minute statistics, which we find published in a recent number of the *Methodist Protestant.*

The South Carolina Conference was organized March 7th, 1840. Of its leading ministers were Alexander McCaine and John Burdine. The former was an early and distinguished writer in the reform controversy. He died in 1856, at the age of eighty-four. The latter is still living, and in the service.

During the year 1840, Asa Shinn published his volume on the "Benevolence and Rectitude of the Supreme Being." This was a counterpart to his "Essay on the Plan of Salvation," first published in 1813.

CHAPTER XXI.

THIRD GENERAL CONFERENCE AT BALTIMORE, 1842—MUSKINGUM, MICHIGAN AND NORTH ILLINOIS CONFERENCES—ACCIDENT AT ALLEGHENY—SNETHEN SEMINARY—FOURTH GENERAL CONFERENCE AT CINCINNATI, 1846—IOWA CONFERENCE, WABASH CONFERENCE—CAMBRIDGE COLLEGE.

THE third General Conference of the Methodist Protestant Church assembled in Baltimore, May 3d, 1842. Asa Shinn was elected President and John J. Reed and Ancel H. Bassett Secretaries. The session was held in Saint John's Church, of which Augustus Webster was then pastor, and a member of the General Conference.* Fifty-one representatives were in attendance, from sixteen Annual Conferences. Besides the new conferences in Indiana, South Carolina and Onondaga, a conference was also recognized in Mississippi, and authority was given for organizing a conference in Michigan, making twenty in all.

The standing committees were placed in charge of chairmen as follows: Literary, Thomas F. Norris; Executive, George Brown; Means of Grace, William S. Stockton; Memorials, Enoch Jacobs; Missionary, John S. Reese; Financial, Peyton S. Graves; Judiciary, Cornelius Springer; Orders, John G. Whitfield.

From the report of the Book Committee, it appeared that the Book Company had failed, and suspended busi-

*At the time of this writing, after a lapse of thirty-five years, Dr. Webster, ripe in years, is the honored pastor of Saint John's Church.

ness, but that the claims of the church had been fully secured. The affairs of the church paper were declared to be somewhat improved. But a debt of one thousand eight hundred dollars on the previous volumes had to be provided for by the committee. A plan for relief was adopted, requiring each Annual Conference to raise a sum equal to the amount of fifty cents per member, to be transmitted to the committee, who, in return, were to send, free of transportation, the amount in books at retail prices. Eli Y. Reese was elected editor of the church paper.

Some thirteen memorials on the subject of slavery were presented to the General Conference; also the action of eight or nine Annual Conferences on the same subject. These were referred to a select committee, from which afterwards came two reports. The majority proposed resolutions, declaring the practice of slave-holding an immorality, and the insertion of a general rule to prohibit "buying or selling men, women, or children, or holding them in slavery." The minority advised a declaration that the General Conference has no constitutional power to take action upon the subject, and that it is inexpedient to express any opinion on the subject. After much debate, both reports were indefinitely postponed. And the following resolution, offered by John S. Reese, was adopted. Yeas, 23; nays, 20:

"*Resolved*, That, in the judgment of this General Conference, the holding of slaves is not, under all circumstances, a sin against God; yet, in our opinion, under some circumstances, it is sinful, and in such cases should be discouraged by the Methodist Protestant Church. The General Conference does not feel authorized, by the Constitution, to legislate on the subject of slavery; and, by a solemn vote, we present to the church our judgment, that the different Annual Conferences, respectively, should make their own regulations on this subject, so far as authorized by the Constitution."

This action was regarded a singular conglomeration of

sentiment, if sentiment at all; for most of the affirmative vote was given by Southern members, and most of the negative vote by Northern members.

Considerable excitement attended the debates on the slavery question. Those anti-slavery brethren who were considered ultra in their views and expressions were met by extremists on the other side. For instance, Alexander McCaine undertook to defend slavery from the Bible. During the session, not less than twelve leading brethren, residents of Southern States, were severally invited to honorary seats in the Conference, some of whom took part in debate. This was by some considered an unfairness, in giving a preponderating influence to anti-abolition views, considering the popular prejudice and excitement of the day in the city. Intimation having been heard, from some quarter, that expressions used in discussion might be regarded in the light of incendiarism, and that this might involve liability to the penitentiary, the venerable William S. Stockton, of Philadelphia, gravely suggested a postponement of the subject of slavery, "forasmuch as we are civilly disqualified for acting on the subject," and proposed adjournment to some other city, where there might be freedom of action. One of the Secretaries, Brother Reed, deemed it his duty to return home with his charge, the journals of the New York Conference, and did so, without the usual form of taking leave of absence. It was, however, announced in Conference by some legal gentleman that there would be no liability for freedom of speech in the body; that this could not be regarded incendiarism. Apprehensions were thus allayed.

In September, 1842, the Pittsburgh Conference, holding its session at Mount Vernon, Ohio, decided to divide its District; the portion lying within the State of Ohio to be called Muskingum, the remaining portion to retain the name Pittsburgh. The Conference made out its appoint-

ments, as usual, and elected two presidents, George Brown and Israel Thrap, leaving them to decide their respective allotments. The result was, Brother Brown served the Pittsburgh Conference, and while he lived he remained a member of that body. Brother Thrap served the Muskingum Conference, and with that body, as an honored senior member, he still stands connected. Both these conferences have ever been prosperous.

In July, 1842, a conference was organized in Michigan, the basis of which was three circuits, Adrian, Franklin and Jackson, and five itinerants, Jeremiah T. Pratt, Elisha Hall, Laban Smith, George B. Wooster and Beniah Bayn, who had previously been recognized and embraced in the Ohio Conference, with two hundred and fifty members. The new conference recognized eighteen ministers and preachers, with James Gay for first President, and not less than four hundred members, and set out, in full faith, for a prosperous career, in which its friends have not been disappointed.

The New Jersey Conference was set off from the New York and New Jersey Conference in 1843. Its first session was held at Glassboro', N. J., April 19th, 1843. Herman Bruce was President, besides whom the following named ministers were enrolled: Edward Schock, Allen Nickson, Bartine Twiford, William Perkins, Samuel Budd, Jonathan Timberman. The laymen present were Joseph D. Frambes, John C. Sheets and Uriah Brooks. [The above statement, from the records, is furnished us by brother Thomas B. Appleget, of the New Jersey Conference.]

The proceedings of the early sessions are not found in the files of the church papers. But we have in the *Methodist Protestant* the minutes of the sixth session, April, 1848. At that session E. D. Stults was received and elected to deacon's orders. It appears that he only now remains of the early members of the Conference. He is now the

senior member, and is the honored President of the Conference.

In April, 1843, James R. Williams, of Baltimore, published his History of the Methodist Protestant Church. Its record closes with the General Conference of 1842. The first and only edition of this work was soon exhausted. Though in great request, it was never reprinted.

In July, 1843, Eli Y. Reese retired from the position of editor of the *Methodist Protestant*, and Augustus Webster succeeded him in that responsibility.

The same year the North Illinois Conference was set off from the Illinois Conference. P. J. Strong was its first President. Its first session was held at Princeton, and was visited by Nicholas Snethen. This Conference, at first, included the adjoining Territory of Iowa, where a few organizations had been made. It was proposed to establish a literary institution at Iowa City, chiefly in view of aiding young men in preparation for the ministry. The Illinois and North Illinois Conferences endorsed the enterprise and pledged their support. Mr. Snethen being present at both conferences was enlisted to serve as principal, when a class of young men should be made up. But Divine Providence ordered otherwise, as that good man was called to his reward within a few months thereafter. Snethen Seminary had to be given up. Meanwhile, William B. Snyder, who had been an original Reformer at Cincinnati, had settled at Iowa City; was one of its founders. He commenced the publication of a religious paper, called the *Iowa Colporteur*. Six numbers only were issued, and the paper was relinquished. But the good work extended in the new State of Iowa, and three years thereafter the Iowa Conference was formed.

In 1844, Thomas H. Stockton published a volume of his poems, with valuable biographic notes. The same year, also, the senior Stockton (W. S.) published an edition of

"Whitehead's Life of Wesley," with an introduction by Thomas H. Stockton.

A serious accident occurred at one of our principal churches, on August 12th, 1845. The facts are furnished us by brother John Scott, since a pastor of that church. Gas-light had not then been introduced into Allegheny City, but the brethren of the First Methodist Protestant Church there manufactured their own gas, and therewith lighted their house of worship. The gasometer was in a small building in the rear of the church, and attached to it. A leakage of gas was discovered, and a number of brethren had met to examine and remedy it. They had finished their work, and were about to leave, as it grew dark, when, from a lighted candle in the hands of one of them, the gas ignited, and an explosion took place, with sad results. John Herring, Matthew Eyster, James Russell and Charles Brown lost their lives, and two or three others were seriously injured, but they recovered.

The fourth General Conference of the Methodist Protestant Church was held at Cincinnati, Ohio, May 5th, 1846. Francis Waters was chosen President, and James E. Wilson and Ancel H. Bassett Secretaries. Seventy-two representatives were present, from eighteen Annual Conferences. New conferences were recognized, as follows: Muskingum, Huntsville, Louisiana, North Illinois, Florida, Iowa and Maine. A division of the Indiana District was authorized, constituting the Wabash Conference, afterwards called North Indiana. Likewise the organization of a Philadelphia Conference was authorized. But the Champlain Conference was declared dissolved.

The principal committees were thus arranged: Judiciary, Dr. John S. Reese, Chairman; Executive, George Brown; Literary, John Burns; Means of Grace, Eli Henkle; Finance, Wesley Starr; Orders, Isaac Webster. A committee of five was appointed to have charge of all memo-

rials and other papers on the subject of slavery. Chairman, James Gay. This committee reported a resolution, declaring the practice of buying or selling men, women, or children, with the intention of enslaving them, or holding them in slavery, where emancipation is practicable, an offense condemned by the Word of God. After much discussion, and motions for amendments, substitutes, etc., the resolution was laid on the table. Yeas, 35; nays, 31.

A resolution was offered by Dr. John S. Reese, which was adopted, by items, as follows:

"*Resolved*, That, in the judgment of this General Conference, the holding of slaves is, under many circumstances, a sin against God, and in such cases should be condemned by the Methodist Protestant Church. Nevertheless, it is our opinion that, under some circumstances, it is not sinful. This General Conference does not feel authorized, by the Constitution, to legislate upon the subject of slavery; and, by a solemn vote, we present to the church our judgment, that the different Annual Conferences, respectively, shall make their own regulations on the subject, so far as authorized by the Constitution."

The subject of Home Missions was brought prominently before the Conference, upon request of the Maryland Conference, "to review the rules respecting Home Missions, and define explicitly their meaning." Hereupon, much controversy and not a little excitement had occurred, the strict constructionists fearing infringement upon the restrictive rule, and the itinerant usage, that preachers be changed every two years in stations, and every three years in circuits. The subject was referred to a committee of seven. A majority and a minority report were brought in, both elaborate productions. These, however, after prolonged discussion, in which Thomas H. Stockton took an earnest part, were both set aside, and a substitute, introduced by Dr. Waters, as a compromise measure, was adopted. This paper recognizes the authority of each Annual Conference

to employ and appoint its ministers or preachers, to serve as Home Missionaries, in any unoccupied portions of its district, and to change the appointments of said missionaries, at its annual sessions, or continue them, as the Conference shall judge best.

Eli Y. Reese was again elected Editor and Book Agent for the coming four years. The Board of Foreign Missions, as already constituted, was continued in office. The membership, as reported to this General Conference, was sixty-three thousand, five hundred and sixty-seven.

In 1846 the Iowa Conference was set off from the North Illinois Conference. Its beginning was small. For two or three years it reported but five or six effective itinerant ministers, and less than three hundred members. William Patterson was President of this new Conference for five successive years, after which he did not long survive. Associated with him were Robert Miller, Alexander Caldwell, O. W. Kellogg and William Busick. But the work afterwards took a good start, and brought useful results. In 1877 this Conference reported fifty-seven itinerants and three thousand six hundred members.

The same year, the Wabash Conference, afterwards called North Indiana Conference, was set off from the Indiana Conference. Joseph Shipp was first President, serving three years in succession. These two Conferences, for many years, had a separate career, more or less prosperous, but in 1875 decided to reunite in one body.

In 1847, the Onondaga Conference undertook to establish a weekly religious paper. James P. Long was first editor of the *Northern Methodist Protestant*, which was issued for one year or more. But debts were involved, and the enterprise was abandoned, at considerable loss to members of the Conference.

About the year 1850, the Muskingum Conference entered into measures to establish a literary institution at

Cambridge, Ohio. Liberal amounts were subscribed and paid by citizens of the place, and by members and friends in and out of the Conference. An eligible site was secured, and a goodly building erected, enclosed and put under roof. But while yet in an unfinished state, it was demolished by a storm. A laudable effort was made to rebuild, and in this, good progress was made, George Clancy being chief agent in the work. But the new erection was afterwards destroyed by fire, and the enterprise was abandoned.

CHAPTER XXII.

FIFTH GENERAL CONFERENCE, BALTIMORE, 1850—MADISON COLLEGE ORGANIZED—BOARD OF MISSIONS AT PITTSBURGH—D. BAGLEY, MISSIONARY TO OREGON—NORTH ILLINOIS ANTI-SLAVERY RESOLUTIONS—TROUBLE IN THE CHURCH PAPER.

THE fifth General Conference of the Methodist Protestant Church was held in Baltimore, commencing May 7th, 1850. Fifty-five representatives were present, from twenty different Annual Conferences. The number of Annual Conferences recognized was thirty-two, including Texas and Missouri. A new conference was authorized for Oregon and California. The aggregate of membership reported was sixty-four thousand two hundred and ten. Levi R. Reese was elected President, and Ancel H. Bassett and Benjamin S. Anderson Secretaries. Standing Committees: Boundaries, Thomas F. Norris; Judiciary, George Brown; Executive, Cornelius Springer; Literary, Zachariah Ragan; Means of Grace, John G. Whitfield; Finance, Bolling Hall; Orders, Peyton S. Graves; Sabbath-schools, Duncan C. Carson.

The Conference was memoralized to give definite expression upon the sinfulness of slave-holding, and to define the extent of the powers of the Annual Conference to legislate on the subject. Such memorials were referred to Committee on Executive. Resolutions of New York Conference, recommending to strike out the word "white," were also so referred. This committee submitted a report, through Cornelius Springer, declaring the opinion that "the General

Conference has no jurisdiction over the subjects referred to in those papers; that they do not think the General Conference should assume the right to expound the Discipline for the Annual Conferences, but that each Annual Conference is to judge of such matters as are referred to them by the Constitution respectively for themselves." This report was adopted.

Propositions having been communicated to this General Conference, tendering to the Conference the control of Madison College, Uniontown, Pennsylvania, the subject was referred to a select committee, which committee made report, favoring the adoption of the measure. This report was, however, laid on the table, and the following preamble and resolutions, offered by George Brown, were adopted:

"WHEREAS, The Trustees of Madison College have made an offer of said college to this General Conference; and, whereas this General Conference feels very grateful for the aforesaid offer.

"*Resolved*, 1. That in view of accepting of Madison College, this General Conference now proceed to appoint seven Commissioners, whose duty it shall be to report to the Pittsburgh Conference at its next session.

"*Resolved*, 2. Should the Commissioners report favorably, the Conference and the Commissioners shall then proceed to select Trustees to take charge of the college property, and make the necessary arrangements for a commencement of operations.

"*Resolved*, 3. Said Trustees shall make annual reports to the Pittsburgh Conference, and also to each succeeding General Conference."

The Commissioners appointed under this action were: George Brown, John G. Whitfield, Joseph J. Smith, Cornelius Springer, Dr. A. Arrington, William Collier and John H. Deford.

This General Conference, by its action, dissolved the Philadelphia Conference, by attaching its principal territory to the Maryland Conference. This act was inimical to the feelings and remonstrances of the Stocktons and others, and

was by them considered a death-blow to the cause in that quarter.

The report of the Book Directory showed a decided improvement within the past four years in the financial condition, the exhibit of liabilities and assets showing an excess of nine thousand seven hundred and ninety-two dollars.

This General Conference determined to change the location of the Board of Foreign Missions from Baltimore to Pittsburgh, and elected the following persons to constitute the Board: William Collier, Charles Avery, George Brown, John Cowl, John Scott, John L. Sands, William J. Troth, John Mecasky, William Miller, John W. Phillips, Thomson Hanna and Mathew M. Laughlin.

A majority of the Commissioners appointed by the General Conference subsequently met, and decided to accept Madison College. The institution accordingly came under the control of the new Board of Trustees, in behalf of the churches, who made arrangements to commence operations in college form during the summer of 1851. Dr. R. H. Ball was elected to take charge as President. In less than two years, however, he resigned. Dr. Francis Waters was next chosen President. He removed to Uniontown, and entered upon the duties, but in the ensuing month of October, he, too, relinquished the position and retired. Shortly after, Dr. Samuel K. Cox was called to the Presidency.

The New Board of Foreign Missions organized, electing William Collier President; William J. Troth, Treasurer; John Scott, Corresponding Secretary. The Board, employed Frederick Stier to serve as general traveling agent, to collect funds. He entered zealously into the work with encouraging success, but in the midst of his labors, at Fremont, Ohio, October 17th, 1851, he was called to his reward. J. W. Rutledge succeeded him as general agent. The Board selected two missionary fields, China and Oregon. The former, however, was relinquished. But it was fully

determined to establish a mission in Oregon. Daniel Bagley was appointed to this designation. Accordingly, during the year 1852, he proceeded to Oregon, by the overland route, and entered upon his labors. He had been preceded by Edward E. Parrish, who had been an early minister of the Ohio Conference, but who was afterward the first Methodist Protestant who emigrated with his family to Oregon.

In September, 1851, the North Illinois Conference sent its proceedings for publication to the *Methodist Protestant*, including report of a committee on Slavery. A leading portion of the document is as follows:

"In view of the enormous sin of American slavery, and the numerous evils necessarily connected with it, we deem it our duty as Christians and representatives of a Christian church, to bear our solemn and unequivocal testimony against it; therefore,

"*Resolved*, That we fully concur in the former action of this Conference on the subject, and do hereby re-affirm our determined opposition to all oppression, and our fixed purpose to use every lawful, constitutional, and Christian measure for its extirpation from the church and world.

"*Resolved*, That we believe that the General Conference of the Methodist Protestant Church has not discharged her solemn obligation to God and the oppressed, by giving decided testimony against the sin of slave-holding; but that she may be induced, at her next session, to take a proper stand; on this subject we urge continued and united effort on the part of this and every district opposed to the toleration of oppression."

This action of the Conference was published in the *Methodist Protestant*, of November 1st, 1851. But the editor in the same issue made an apology, setting forth that he knew the resolutions would be offensive to many in the South, but that the rule of Discipline, regarding publication of minutes of Conferences, assumes it the editor's duty to publish, and leaves him no discretion to exclude. He was careful to say, "we neither endorse nor controvert the resolution."

In the *Methodist Protestant* of November 22d, ensuing, the editor published prominently, in his editorial columns, a letter from a leading minister in a Southern Conference, in which the writer threatens to head an extensive column of discontinuances, should the offense of publishing such resolutions be repeated. He adds: "We wish it distinctly understood, that we will not pay our money, nor defile our tables, nor smut our fingers, with any such print under high heaven that will continue to publish such contemptable, nefarious, treasonable resolutions as are perpetrated and fulminated by the North Illinois Conference, at its late session, and are published in the last column of the first page of the *Methodist Protestant* of November 1st, 1851, unless solely for the purpose of animadversion and unqualified condemnation."

In introducing this letter, the editor speaks of the writer thereof as an acceptable correspondent and true friend of our principles. And, deprecating the threatened discontinuances, he says: "Let these violent resolutions pass in silence, and let Brother —— and the editor continue good friends to the end of life."

The above circumstance is thus particularly given as of necessity, because it, in great measure, involved the important action taken by the ensuing General Conference of 1854. Resolutions of similar import were afterwards sent for publication from the same Conference, but the editor declined to publish them.

About this time a small Conference was organized in Wisconsin, embracing some valuable laborers, of whom were S. P. Huntingdon and S. P. Kezerta, the latter of whom is well remembered for useful service in the Ohio Conference in earlier years. But the churches of this young Conference being contiguous to North Illinois, were ultimately attached to that Conference.

During the session of the Ohio Conference at Cincinnati, September, 1853, an interesting Quarti-Centennial observance was held, it having been twenty-five years since the expulsions and the secession in that city, and the organization of our church which resulted.

CHAPTER XXIII.

SIXTH GENERAL CONFERENCE, STEUBENVILLE, 1854—THE TROUBLE WITH THE CHURCH PAPER—EDITOR EXONERATED—SEPARATION OF THE PUBLISHING INTERESTS—A CHURCH PAPER IN THE WEST—FINALE OF MADISON COLLEGE—SOUTH ILLINOIS AND WEST VIRGINIA CONFERENCES.

THE sixth General Conference of the Methodist Protestant Church was held at Steubenville, Ohio, commencing May 2d, 1854. John Burns was elected President, and William H. Wills and John Scott were chosen Secretaries. Sixty-two representatives were in attendance, from twenty-three Annual Conferences. Thirty-five Annual Conferences were now recognized. But the New York and Vermont Conferences were united in one. The principal committees were thus arranged: Boundaries, Peter T. Laishley, Chairman; Judiciary, George Brown; Executive, Zachariah Ragan; College, Robert B. Thomson; Church Paper and Book Concern, John Scott; Means of Grace, S. B. Southerland; Orders, Oscar H. Shaver; Sabbath-schools, Jonathan M. Flood; Missions, J. P. Johnston.

The aggregate of membership was reported at 70,018.

The report of the Trustees of Madison College, made to the General Conference, claimed encouraging success thus far, but urged the necessity of raising an endowment fund for the support of the institution. A gracious revival of religion among the students was recorded.

The Board of Foreign Missions reported its work in regular organization, and in encouraging progress. Daniel Bagley, the missionary, had already organized a small

mission conference in Oregon, with seven ministers and preachers, one hundred and twenty members, and one house of worship completed. The Board had commenced the publication of a small monthly paper, called the *Missionary and Sunday-School Journal.* This was found a useful organ for the cause. The General Conference approved the action of the Board, and commended the little monthly publication referred to.

The subject of slavery necessarily recurred at this General Conference. The representatives of the North Illinois Conference, being present, introduced the following action of their Conference:

"WHEREAS, The Discipline says: 'It shall be the duty of the respective Annual Conferences to forward to the editor of the *Methodist Protestant*, post-paid, such extracts from their minutes, annually, as they may deem proper for publication;' and,

"WHEREAS, The editor of the *Methodist Protestant* refused to publish the Minutes of the North Illinois Conference, sent to him, according to law, in relation to slavery; therefore,

"*Resolved*, That we ask the coming General Conference to examine into the above case, and call the editor of the *Methodist Protestant*, Eli Y. Reese, to an account."

The editor, thus implicated, who was present, and a member of the General Conference, plead guilty to the charge of refusing to publish, and appealed to the body for his justification. The paper from North Illinois, with the rejected resolutions, was referred to a special committee of five, John G. Whitfield, Chairman.

This committee subsequently made report, that, "after careful examination, they have agreed that the Annual Conferences are required to forward such extracts from their minutes as they may deem proper for publication in the *Methodist Protestant;* but at the same time, we are of opinion that the editor is invested with discretionary power, in the conduct of that journal, and can suppress what, in his judg-

ment, would agitate the church, and injure the circulation of the paper, in the success of which all sections of the church are alike interested. We, therefore, concur in the opinion that the conduct of the editor, in suppressing the said resolutions, was, under the circumstances, just and proper."

William Cullen, of North Illinois, sought to amend by inserting: "That while we believe the editor was actuated by proper motives, yet we can not but consider it an infringement on the rights of the Annual Conferences." But this amendment was rejected.

After prolonged discussion, the report, by items, and as a whole, was adopted.

The subject of slavery (apart from the above action), having been referred to a special committee, a majority of said committee made report "that they have no authority in the premises." But Daniel Young, of same committee, submitted a minority report, embracing the following:

"*Resolved*, That in our opinion, American slavery is a sin, under at least some circumstances."

Jonathan M. Flood moved here to amend by striking out "at least some," and inserting the word "many." But both of these proposed amendments were rejected, and the position of the majority was sustained.

The report of the Book Directory declared the Book Concern out of debt, and with handsome assets in possession, thirteen thousand dollars over liabilities. The committee of the General Conference, having the subject in charge, upon investigation found the concern in a healthy financial condition, with increasing prospects of future success and usefulness. But the same report presented what proved the all-absorbing subject of the occasion, namely, the question of detaching the publishing interests from the control of the General Conference, and the establishing of a

Western church paper and Book Concern. The committee recommends:

"In view of all the facts, rights, and interests involved, that any one or more Annual Conferences, on their own pecuniary responsibility, entering into the arrangement, be authorized to establish a weekly paper, of the same size and form as the *Methodist Protestant*, in the West, at such place as shall be deemed most suitable, to be under the control of such Conference or Conferences as shall enter into the arrangement. Provided, however, that the General Conference relinquish all control of the church paper and Book Concern at Baltimore, to the control of the Annual Conferences that may choose to sustain the establishment there."

This recommendation was adopted, and a special committee of five was appointed to advise and determine the proper steps to be taken to carry out in detail the plan proposed in the premises. Committee: George Clancy, John G. Whitfield, John Scott, Charles W. Button, Zachariah Ragan.

This committee subsequently made a report, which was adopted entire. The essential points embraced are these: The *Methodist Protestant* and the Methodist Protestant Book Concern to be continued, as heretofore, in Baltimore; a Western paper, to be called the *Western Methodist Protestant*, and a book concern, to be established at some point in the West; each Annual Conference to decide, and elect for itself to which one of the two establishments it will give its adherence and support. The representatives now present from the Annual Conferences which are assumed to enter into the arrangement to support the *Methodist Protestant*, to meet at once, and elect their editor for the ensuing two years. And then, each Annual Conference entering into the plan (or which may hereafter do so), to elect one minister and one layman, to convene in Baltimore in June, 1855; this Convention to have power to devise plans for the management and control of the paper and Book Concern. The

Conferences severally which shall elect to sustain the Western establishment to elect delegates (same in proportion as the number of representatives to this General Conference), which delegates shall meet in convention at Zanesville, Ohio, in November next, 1854. This Convention to have power to determine the place where the paper and Book Concern shall be located; to elect the editor and book agent, and fix his salary and prescribe his duties, and to make whatever regulations and arrangements may be necessary for the management of the paper and Book Concern. Assuming that ten Western and Northern Conferences enter into the plan, the sum of two thousand dollars to be paid by the Book Directory at Baltimore, to the agent to be appointed by this Convention; provided, that should a less number of conferences concur, the sum may be proportionately reduced to one thousand five hundred dollars; or, should a larger number concur, the sum may be increased proportionately to two thousand five hundred dollars. George Clancy and Jonathan M. Flood to be appointed commissioners, to negotiate with Ancel H. Bassett for the purchase of the *Western Recorder*, which has heretofore been published as an individual enterprise.

The representatives of the Conferences assumed to sustain the *Methodist Protestant*, accordingly met during the session of the General Conference, and elected, unanimously, Eli Y. Reese to serve as editor and book agent.

Madison College was kept in operation for a few years, but had its struggles and difficulties, and it cost its best friends much anxiety and trouble, as well as considerable treasure, and finally the mortification of a failure, during the fall of 1857. When the institution was projected (1850), it was claimed that Uniontown, Pa., was situated near Mason and Dixon's Line, at a suitable center point for the church at large, North and South. It appears that to secure the confidence and the patronage of the South, a por-

tion of the commissioners and of the trustees were selected from the Southern Conferences, and the President and all the Faculty, save one (Professor George B. McElroy), were chosen from the South. A goodly number of students from that quarter were brought into the College, and matters proceeded harmoniously for some time. But in course of time, it fully appeared that the atmosphere did not suit the Southern members of the Faculty, and that their methods and administration were inimical to the views and feelings of the working Trustees, especially of the President of the Board, Dr. George Brown. The precipitous expulsion of a student, and their refusal to restore him upon his confession and repentance, gave great pain and mortification to tender hearts, and caused much injury to the institution. At the annual commencement in 1855, all the Faculty resigned, and the retiring President announced that they had made arrangements to open a Methodist Protestant College at Lynchburg, Va., the following September. The Southern instructors accordingly left, and with them eighty-five of the students.

The Board of Trustees now *impressed* Dr. Brown to serve as President of the College. He assumed the duties with much distrust, as the institution was seriously crippled. A new faculty was now constituted, all from free States, including Professor George B. McElroy. The new President, who had already suffered incalculable toil and sacrifice for the institution, while in the relation of President of the Board of Trustees, had now great burdens to carry, in going abroad, and soliciting funds to pay off debts; and meet the claims of instructors, caring the less for his own. But the new arrangement worked harmoniously, and it seemed that the College would have gone on successfully, but that students were but sparingly supplied; and the church and the conferences, and even the citizens of Uniontown, failed to fulfill their pledges in supplying pecuniary means. In the

fall of 1857, the Trustees, in consultation, found it advisable to close the College and relinquish the enterprise. Dr. Brown says, in his Autobiography: "A non-paying institution, crippled in so many ways, could not be carried on. Madison College, if my information be correct, has been sold, to pay debts due. I have been a great sufferer in many ways, in my efforts to carry on that institution for the church. My head turned gray very fast, while I resided in Uniontown."

In 1853, the South Illinois Conference was set off from the Illinois Conference. Its first president was Richard Wright. First session held at Brooks' Camp-ground. This Conference stood connected with the Methodist Church until the reunion in 1877. But meanwhile, a conference of the same name, connected with the Methodist Protestant Church, after the suspension of the other conferences, was organized, and was also in operation when the reunion took place.

In 1854, the Pittsburgh Conference set off the West Virginia Conference, which has since become a strong and prosperous body. In the adjustments after the "suspension" of 1858, the main portion of this Conference elected to adhere to the Methodist Protestant Church. Dr. Peter T. Laishley was the first President of this Conference.

CHAPTER XXIV.

CONVENTION OF 1854, AT ZANESVILLE—"WESTERN METHODIST PROTESTANT"—REMOVAL TO SPRINGFIELD, OHIO—CONVENTION AT BALTIMORE, IN JUNE, 1855.

THE Convention provided for by the action of the General Conference of 1854, composed of delegates from Northern and Western Conferences, concurring and uniting in the establishment of a Western church paper and Book Concern, met, pursuant to order, at Zanesville, Ohio, November 1st, 1854. John Burns was chosen President, and Joseph J. White Secretary. It was found that nine Annual Conferences, so far as heard from, had declared their concurrence in the measure, and had elected delegates, seventeen of whom were in attendance, namely: Ministers—James H. Richards, Elias A. Wheat, John Burns, George Clancy, Israel Thrap, William Hamilton, Charles H. Williams, Joseph J. White, Ancel H. Bassett. Laymen—Thomas A. Reed, Allen W. Beatty, Jeremiah Springer, George Cassell, James M. Johnson, William Fish, Robinson Ramsby, J. Laughead. Others communicated by letter.

George Clancy and Jonathan M. Flood, Commissioners appointed by the General Conference, made a report that they had arranged with Ancel H. Bassett for the purchase of the *Western Recorder*, press, types and fixtures, subscription list and good-will, for one thousand two hundred and fifty dollars. The report was approved and adopted.

Ancel H. Bassett was, by ballot, unanimously elected Editor and Book Agent. The future location of the paper and Book Concern was, by ballot, determined to be Springfield, Ohio, the removal to take place at the end of the current volume of the paper, which was thenceforth to be entitled the *Western Methodist Protestant.*

A committee having duly investigated the subject, made a report, through Thomas A. Reed, that our Western interest should be considered entitled to receive from the parent Book Directory, at Baltimore, the sum of two thousand three hundred dollars, upon the principles indicated by the General Conference. This was adopted, and George Clancy was appointed as agent of the Convention to obtain payment, and pay over to the new Board of Trust.

The Convention, in accordance with the order of the General Conference, made definite arrangements and regulations for publishing a weekly church paper, and for establishing a Book Concern at Springfield. The Convention elected nine Trustees, to constitute a Board, or Literary Committee, at Springfield, to have oversight of the business, three of whom are to be constituted a Board of Trust. Those elected were: Israel Thrap, Elias A. Wheat, George Clancy, Ambrose H. Trumbo, Jonathan M. Flood. William Steel, William Fish, Daniel A. Jones, Laybourn Newlove.

The business of the Convention was transacted with great unanimity, and a good religious season was enjoyed during the occasion. The Convention confined itself to the legitimate business upon which it was called, designating, however, another Convention, to be held at Springfield, in November, 1856.

The appointed Trustees subsequently organized themselves into a Literary and Publishing Society, at Springfield, for the purpose of regularly assuming control of the

business entrusted to them. Ambrose H. Trumbo was chosen President; William Fish, Secretary; William Steel, Treasurer; William Steel, Daniel A. Jones, Laybourn Newlove, Board of Trust.

In September, 1855, at the ending of the sixteenth volume of the *Western Recorder*, the printing establishment was removed to Springfield, and so soon as practicable the regular issues of the *Western Methodist Protestant* were commenced, from the new location, with new type, and a subscription list of over two thousand five hundred. Meanwhile, George Clancy, agent, made a report to the Board that a satisfactory settlement had been made with the Baltimore Book Directory, the sum of two thousand three hundred dollars having been duly arranged for in cash, books and promissory notes. Also, that the amount agreed upon for the purchase of the *Western Recorder* had been arranged for, and that the property and good will had been duly transferred. This action of the agent was concurred in and approved by the Board.

Agreeably to arrangement made at the General Conference of 1854, the Convention of Commissioners of the several Annual Conferences engaged to sustain the interests of the *Methodist Protestant* and Book Concern, at Baltimore, met in that city, June 6th, 1855. Ten Annual Conferences had elected delegates. Twelve of these were in attendance, from eight of the Conferences. Judge Beniah S. Bibb, of Alabama, was chosen President, and William H. Wills, of North Carolina, Secretary. The business was disposed of in harmony. The report of the Editor and Book Agent presented the condition of the business as prosperous. A permanent plan was adopted for the management of the Book Concern and periodical, through a Book Directory. Eli Y. Reese was re-elected Editor and Book Agent, to serve until the next General Conference.

A Convention is to be constituted during the session of each General Conference, but entirely distinct from that body, to transact the business of the concern. The Book Directory was authorized to make full and final settlement with the Agent of the Western Book Concern. A resolution was adopted, reciprocating the fraternal sentiments of the brethren of the Western Convention, and desiring a perpetuation of existing harmony. This Convention claimed to represent the wishes of eleven Annual Conferences, which was precisely the number of Conferences at that time committed to the interests of the Western establishment.

CHAPTER XXV.

CONVENTION OF 1856, AT SPRINGFIELD, OHIO—WESTERN PERIODICAL AND BOOK CONCERN—CALL FOR AN ADVISORY CONVENTION.

THE second Convention of delegates from the Annual Conferences united in support of the *Western Methodist Protestant* and Book Concern, assembled at Springfield, Ohio, November 5th, 1856. John Burns was chosen President, and Joseph J. White Secretary. Nineteen delegates were present, from seven Annual Conferences. Others communicated by letter.

The affairs of the publishing office, for the period, had gone regularly forward. But extra expenses had been incurred, in connection with the removal, and commencing business in a new location, procuring new type and fixtures, a set of stereotype plates, etc. Hence, the receipts had fallen largely short of the outlays. Yet the Board of Trust made a report that the editor and book agent, in the discharge of his two-fold duties, in his rigid economy, had done without assistance in conducting the paper, to the detriment of his own health; while he had used his own means, when necessary, to secure the concern from being in debt to any party.

The subscription list of the paper had increased to three thousand and fifty. Ancel H. Bassett was unanimously re-elected editor and book agent.

A number of Northern and Western Conferences having instructed their representatives in this Convention to con-

sider our relations to the slave-holding brethren, and take some action, advisory of the course to be pursued, in view of the important interests involved, an advisory committee was constituted of one member from each Annual Conference, to propose suitable action in the case. This committee, after much deliberation, made a report, through Samuel W. Widney, of which the main portion is as follows:

"WHEREAS, The subject of American slavery has, for many years past, been a source of agitation in the Methodist Protestant Church, constantly disturbing her peace, and threatening her safety.

"*Resolved*, That, in our opinion, the advantages derived from our relation to the General Conference, as now constituted, are overbalanced by the disadvantages arising from it; and, therefore, inasmuch as we can not reasonably hope for permanent harmonious action in said General Conference, it is a question worthy of consideration, whether the peace and interests of both the Southern and Northern Conferences will not be promoted by a peaceful separation.

"*Resolved*, That we recommend to the several Northern and Western Conferences to appoint, at their next sessions, their representatives as usual, and clothe them with conventional powers, and instruct them to meet in the city of Cincinnati, Ohio, on the second Wednesday of November, 1857, and then and there determine whether they will attend the General Conference, to be held at Lynchburg, Va., in May, 1858, or whether they will take measures for the organization of a General Conference, embracing only Annual Conferences opposed to the system of American slavery.

"*Resolved*, That we extend our warmest sympathies to our brethren in the South, who are opposed to the system of slavery, and cordially invite their co-operation in our efforts to discourage and banish the great moral evil from all portions of our beloved Zion.

"*Resolved*, That we recommend to the local officiary of the circuits, stations and missions, in all sympathizing Conferences, to call the attention of the membership of the church to these important interests, and instruct their delegates to the Annual Conferences in

regard to the subject, in view of a general expression of the sentiments of the whole church in relation to the matter."

The report was adopted by ayes and nays, every member present voting in the affirmative, save the President, Brother Burns, who alone was opposed to taking any action in the premises.

The Literary Society, at its annual meeting, June, 1857, unanimously approved the action of the Convention, and appointed Ancel H. Bassett and Jonathan M. Flood to draft a circular, to be addressed to the Northern and Western Conferences, embracing the call of a Convention, to assemble in November, 1857, in accordance with the above action.

We here give a portion of the argument used in this Call, to advise the reader what plea there was for holding the Convention of 1857:

"We have been, these many years, hoping and praying to become free from our connection with slave-holding by its removal from the church. We have hoped on, and we would hope ever, but that we fully find it is hoping against hope, and that our hope is not the hope that 'maketh not ashamed,' but the hope deferred, that 'maketh the heart sick.'

"We have pacified thus our consciences, as best we could; we have made the best explanation or apology in our power for our inconsistent, or, at least, questionable position. We have endeavored to struggle on in our enterprise, laboring to promote and build up our beloved Zion. But we have ever been impeded in our efforts by an incubus which has been always more or less prejudicial to our success."

After sketching the positions taken by the General Conventions of 1828 and 1830, and the six successive General Conferences, the circular proceeds:

"Such is a brief outline of the action, or rather non-

action, of the several General Conferences on the subject of slavery. No one can discover that any, the least progress has been made toward eradicating the evil from the church. And if any one has entertained, up to this time, a lingering hope that a General Conference of the Methodist Protestant Church will take any action at all favoring the views of those who consider slave-holding a sin and a reproach to the church, it is fully evident that such hope, being utterly baseless, may now be relinquished forever.

"Does any one suppose that, by the continuance of the General Conference connection, and by our quadrennial interviews, we have exerted any effective influence, in convincing our slave-holding brethren of the error of their ways, and in disposing them to put away from them this iniquity? Alas! evidence of this is utterly wanting. They will none of our counsel upon this subject; they spurn it as interference. They reproach us for our intermeddling. In General Conference, they are disposed to entertain no motion or proposition, looking to the extirpation of the evil from the church. They wish to be let alone.

"Is it not most evident that the slave-holding portion of the Methodist Protestant Church are not benefitted by our connection with them? They become more and more averse and impatient to hear from us the least word of fraternal remonstrance, touching the sinfulness of their peculiar institution.

"And if the slave-holding portion of the church is not benefitted by a continuance of our ecclesiastical union, it is an important inquiry, Is the anti-slavery portion benefitted by continuing the connection? *Cui bono?* And echo answers, *Cui bono?*—what good will it do? Of what use is it? And the cause of suffering humanity inquires, in sorrow, *What use is it* to maintain a connection and fellowship with the oppressors of the poor, and with those

who claim the right to ignore the rights of 'him that hath no helper?' And while this inquiry and these responses are going on, infidelity says, with a leer of scorn, *Ah! so would we have it!* These Christians talk of a Golden Rule which their humane Savior taught them; these Methodist Protestants make boast of their glorying in the cause of mutual rights! Shame to their consistency! What care they for the *rights* of those that be weaker than they?

"No fact is more easily demonstrable, than that the Methodist Protestant Church, in the Northern States, has always been the loser by the existence of slave-holding in our ecclesiastical connection. In our outset, there were those, of acknowledged Reformers, who came not with us, because we did not establish the principle of non-fellowship with it. Here was a sacrifice to the slave-holding interest, in our very outset as a denomination. And has this sacrifice been, in any way, compensated to us? We shall see.

"But it was held that, as ours is a representative government, the remedy is in the hands of the people. It was hoped that our Constitution and Discipline could be modified in reference to the objectionable feature. With this hope, many of our ministers and members, who were grieved with the existing defect in our system, toiled on. But after every successive General Conference, considerable numbers in various parts of our work became discouraged, and relinquishing all hope of the desired improvement, abandoned with painful regrets, our enterprise.

"It can easily be made appear, that by reason of this connection, we have been suffering a continual series of losses, from year to year, ever since the organization of our church. We are able to specify cases by name, in almost every Conference District, from Vermont to Iowa, in which we have experienced such losses. Some of our dear brethren in the ministry, with whom our soul has been knit, as the soul of David and Jonathan, have long since left us, on

conscientious grounds. Many of the laity also, who have been dear to us, having long labored and contributed to build up our cause, have for the same reasons retired from our ranks, and have either sought a home in some anti-slavery branch of the church, or have remained disconnected with religious organization. Some of these have deceased, we are pained to say, whose choosing it would have been to die within the pale of the Methodist Protestant Church.

"The President of the New York Conference presented the following facts, in a published communication:

"'Our connection with slave-holding results disastrously to our interests as a church here at the North. We have lost one entire conference (the Champlain) on that account. Nearly, if not quite, half the old Vermont Conference was swept from us by the same cause. And all over the North and West, societies and individuals have left us, and sought other church relations, rather than be in church fellowship with slave-holders. The drain continues, and threatens to become more serious than ever. Besides, many persons refuse to unite with us, on the same ground.'

"The President of the Pittsburgh Conference wrote thus:

"'We have been continually losing valuable members and ministers, from the beginning of our work. Were it not for slavery in the church, I believe all our Northern work would have been double or triple what it now is, and probably much more than that.'

"Eleven years ago, the Michigan Conference reported two thousand members. Its latest statistics show but a little rising of one thousand. An intelligent brother who lately traversed that District as President, relates a series of difficulties and disasters, in the way of secessions of both ministers and members, and some entire charges, one of which was the best station in the District, all growing out of our unfortunate connection above referred to.

"We might multiply such statements of losses to our church, in the various anti-slavery districts, derived from the testimony of reliable brethren, corroborated by a mass of facts coming within the range of our own observation. Such is the gloomy record of what our union with slave-holders costs us. And in view of the rising and swelling interest and enthusiasm almost every-where felt in the cause of freedom, the relation becomes more and more irreconcilable to the feelings of anti-slavery Christians.

"To continue our ecclesiastical union with slave-holders, forebodes, we conceive, in the very attempt, increased disaster. It would be suicidal. From many parts of our Zion, the intelligence comes to us, that ministers and members, whole societies, whole charges, and even whole conferences, have their minds made up that they can not, conscientiously, and that they will not, consent to perpetuate their connection with a church which tolerates within its pale what they regard as a system of iniquity, against which the intelligence, the reason, the humanity and the religion of all enlightened Christendom cries aloud.

"What now is to be done? We have reached a CRISIS. Is it not eminently proper, and even imperiously necessary, that a consultation be held—that the anti-slavery portion of the church, through their Annual Conferences, should agree upon some arrangement to confer together upon some means of relieving ourselves of a great reproach, and also the best means of securing the peace, prosperity, welfare and UNITY of the Methodist Protestant Church in the non-slave-holding districts?

"Dear brethren: Heretofore, until the present crisis, we have labored to prevent disaffection and secessions, and to promote the unity of the Methodist Protestant Church at large. We are fully convinced, however, that any further such endeavor is labor lost. It is as an attempt to constrain 'fellowship between righteousness and unrighteousness,' a

'communion between light and darkness.' 'Can two walk together except they be agreed?'

"We turn with better hope to the more consistent task of seeking the unity of the church in the anti-slavery portion of the connection. Have we not been long enough, and sadly enough, scattered, and peeled, and wasted? Is it not time that we take a position to regain, if we may, what we have lost; or, at least, to prevent further losses from the same cause?

"We seek, then, the consistent unity of the conferences and churches in sympathy with these views. In this unity we respectfully recommend and ask the concurrence of your body. [The Annual Conference.] Let your representatives be chosen in view of their attendance at the Convention to be held at Cincinnati. Let them come there bearing such instructions as you deem best; but let them come authorized by you to confer with the assembled representatives from other Conferences, upon the best means of promoting the welfare and unity of the Methodist Protestant Church in the North and West."

CHAPTER XXVI.

CONVENTION AT CINCINNATI, 1857—MEMORIAL TO GENERAL CONFERENCE—DISASTER AT SIXTH STREET CHURCH, CINCINNATI.

THE spirit and promptness with which the Northern and Western Conferences responded to the call for the Cincinnati Convention of November, 1857, is noteworthy. A general conviction had prevailed that there was ample occasion for this measure. It was known that such a measure only could save from fragmentary dissolution the anti-slavery part of the church. Remarkable unanimity prevailed. The Convention was no fanatical assemblage. Its members came up with no spirit of strife, as though ready to do some reckless or unrighteous thing. They came impelled by no unchristian motive—to promote no unworthy object. They came praying for wisdom to act advisedly. A day of fasting and prayer, in this behalf, had just been generally observed by our preachers and people.

The Convention assembled in the George Street Methodist Protestant Church, Cincinnati, November 11th, 1857. Forty representatives in all, from fifteen Annual Conferences were elected, of whom twenty-five were in attendance. Others communicated by letter. These all were duly constituted and empowered as representatives to the General Conference, to be held at Lynchburg, Virginia, May 4th, 1858, but were instructed first thus to convene in advisory council at Cincinnati. William Collier was chosen President and Joseph J. White Secretary.

Some six committees were designated, having in hand subjects kindred to the objects of the Convention. The chief of these were, the question as to our duty in attending the General Conference; the terms of memorial to be addressed to that body; and our course of future action, upon learning the position taken by the General Conference. The afternoon of the first day was occupied with addresses and a religious re-union, which proved a very happy season. The body continued its deliberations in great harmony until Monday, 16th. The following action was taken, reported by J. M. Flood, of first committee:

"WHEREAS, We have received information, satisfactory to our minds, that entire freedom of discussion upon the subject of slavery can not be enjoyed in Lynchburg, Virginia; and, whereas, we do not feel under obligation to meet our Southern brethren upon any other ground than upon terms of entire equality; therefore,

"*Resolved*, 1. That it is unnecessary for the representatives of the Northern and Western Conferences in a body to attend the General Conference in Lynchburg, with a view to secure redress of grievances, of which we complain, and under which we suffer.

"*Resolved*, 2. That nothing herein contained shall be so construed as to imply any censure whatever upon any representative or representatives who may see proper to attend said General Conference.

"*Resolved*, 3. That a committee of five be appointed by this Convention, to present to the General Conference the Memorial adopted by this body, together with any other matters recommended to the consideration of said General Conference."

The following memorial to the General Conference, introduced by Ancel H. Bassett, of committee on that subject, was adopted:

MEMORIAL.

"The Convention of representatives of Northern and Western Conferences, assembled in Cincinnati, in the fear of Almighty God, set forth respectfully to the General Conference of the Methodist Protestant Church, the following declaration and memorial:

"It would be our preference and our earnest desire to perpetuate our union with the General Association, in which we have heretofore

felt a common interest, and the thought of a severance thereof is truly painful to us. But we must, in Christian frankness state, that there are grave impediments to a continuance of this union—that it involves us, in our respective districts, in serious embarrassments, some of which we will briefly state below.

"We devoutly respect the injunction contained in one of the elementary principles of our Constitution, that it is the duty of all ministers and members of the church to maintain godliness and oppose all moral evil. Now, it is our clear conviction, long since and repeatedly expressed by all our Annual Conferences, that the traffic in slaves, and the voluntary holding of slaves, does conflict with the rights of humanity and with the morality of the holy Scriptures. Hence, we regard it the bounden duty, as well as constitutional right of all ministers and members of the Methodist Protestant Church, to oppose the practices alluded to. But it has ever been a source of grief and mortification to us, that in the entire Southern section of the Methodist Protestant Church, slave-holding and slave-dealing are continually practised without rebuke. We have, for a series of years, again and again, in our respective Annual Conferences, expressed to our Southern brethren our kind remonstrance against the continuance of these practices, entreating them to put away forever this sin, and relieve us of a humiliating reproach. But our expostulations have ever been deemed not only unacceptable, but highly offensive to our slave-holding brethren. All prospect and hope of their regarding our appeals has well-nigh fled; they seem more and more fixed in their purpose to sustain and perpetuate in the church what we are constrained to deem a moral wrong. Hence, we are in difficulty. Hence, our cause has been impeded in many sections of our work. On account of this, we have sustained extensive losses in our ministry and our membership. On account of this the minds and consciences of thousands of our people are ill at ease, and they can not be satisfied to continue our ecclesiastical union with the slave-holding section of the Methodist Protestant Church, unless the offence complained of be removed. We are threatened with extensive disruption and falling off from our ranks, unless we are relieved and freed from what many deem a criminal complicity with a declared moral evil of the highest grade.

"We would not make ourselves further offensive to our Southern brethren, by reiterating appeals which have been heretofore deemed ungrateful, if not insulting to their feelings; much less would we be unreasonable, to make demands of the General Conference which

it is out of the power of that body to grant. But we will here state a few modifications of the Constitution and Discipline, which we deem indispensable to our success as a church, in the districts which we represent:

"First. The word "white" should be struck from the Constitution, Article XII, Sections first and second, as establishing an invidious distinction, not in accordance with the principles of the gospel of Him who made, of one blood, all the nations of men, to dwell on all the face of the earth.

"Second. The third item and annexed proviso, embraced in the fourth section of Article VII, should be struck from the Constitution, because it is understood and used to protect ministers and members of the church in the practice of slave-holding and slave-dealing.

"Third. A clause should be inserted, specifically setting forth that the practices of voluntary slave-holding and of slave-dealing will be henceforth a barrier to membership in the Methodist Protestant Church.

"We respectfully suggest that the General Conference express its concurrence in such an alteration in the eighth and ninth Articles of the Constitution, as will release the Annual Conferences from all obligation to meet in one General Conferenee, by recommending to the several Annual Conferences to call a General Conference, to be held in May, 1859, and confer authority thereon to make the requisite alterations in the Articles above specified.

"This Convention is aware that the General Conference has not constitutional authority to modify the Constitution, but upon recommendation of two-thirds of the Annual Conferences. But General Conferences have heretofore deemed it within their prerogative to adopt recommendations for the subsequent action of the Annual Conferences. If, therefore, it shall be the pleasure of the General Conference of 1858, during its session, to recommend to the Annual Conferences to adopt such action as above, for the purpose of removing the objections and difficulties, from which we so seriously suffer, and without the removal of which we deem it impossible for us to enjoy success, then in such case we will consent to await the action of the Annual Conferences thereupon. But if this General Conference should not see good to adopt the action necessary to remove our difficulties, we can not conscientiously consent to a further continuance of our ecclesiastical connection.

"We wish to inflict no unkind reproaches upon our Southern

brethren. Nor would we assume to be the judge of our neighbor. But we have calmly presented, in a brief manner, the embarrassments of our position as connected with the slave-holding portion of the church, and the action which would be necessary to obviate our difficulties.

"Praying that the Great Head of the church may enlighten and influence your minds, and dispose your deliberations to the advancement of his glory, we remain,

"Yours sincerely, etc.,

"WILLIAM COLLIER, *President.*"

The committee to advise in regard to future action reported, through George Clancy, a proposition to hold another Convention, to assemble at Springfield, Ohio, on November 10th, 1858, representatives thereto to be elected at the first coming sessions of the several Annual Conferences. The report was adopted, including the following provisions:

"The powers and objects of said Convention shall be to hear and to take such action as may be deemed necessary in relation to the response the General Conference may make to the Memorial, and to consult upon and adopt such measures as may be necessary to perpetuate the harmony of concurring Conferences.

"Said Convention shall have further power, in case the General Conference refuses to concur in the alterations and amendments set forth in the Memorial, to make the specified alterations, and to authorize the publication of a new edition of the Discipline, containing said amendments and alterations, which shall be received by all the concurring Conferences as their authorized edition of said Book of Discipline. *Provided*, however, that said Convention shall not make any other changes in either the Constitution or the disciplinary regulations of the church than such as the objectionable features of the Constitution, as specified, and our relation to the subject of slavery make necessary.

"*And provided, further*, That said Convention shall have full power, by and with the consent of a majority of the concurring Conferences, to act upon, regulate and control all the interests of the *Western Methodist Protestant* and Book Concern."

After this Convention, and the promulgation of its proceedings, letters were received from leading brethren, in all directions, expressing hearty approval of the course taken. Brethren who were members and participated, refer to the occasion with the highest satisfaction. William Reeves, of the Pittsburgh Conference, said: "The Lord was with us, of a truth. Not only was the Sabbath a day to be remembered, but the whole session was seasoned with heavenly salt. But that afternoon of the first day was a holy, blessed season. Surely the hand of God was in that whole movement. We felt his gracious power and approving presence."

Joel B. Bass, of Iowa, wrote: "I consider the time spent in attending the Convention in Cincinnati the best part of my life. It was a love-feast to my soul, all the time."

A notable incident which occurred at the Sixth Street Methodist Protestant Church, Cincinnati, in February, 1858, should here be recorded. The building had recently been reconstructed and improved, at an expense of about four thousand dollars. The pastor, Joseph J. White, was conducting protracted services in the lecture-room. On February 14th, the main audience room was re-opened, with a sermon by William Reeves; his wife, the lady preacher, being also present, and taking part in the services. It was a day of great spiritual power. Revival services were continued, with daily conversions and accessions to the church. On Friday evening, the 19th, at about seven o'clock, just as the evening congregation was about to assemble, and a number of persons having already entered the church, a violent explosion occurred. It seems that escaping gas must have filled the space between the earth and the ground floor, and between the ceiling of the basement and the floor above. This explosive became ignited in the process of lighting up. The concussion was so violent, that almost the entire flooring, seating, ceiling, and windows were rent, and shivered to kindling-wood. The shock was felt and

heard for a great distance through the city. It was remarkable that the walls and roof remained firm. It was providential that the large numbers who were on their way, assembling for the services, and who would have been in their places within a few minutes, were not caught in this fearful wreck. As it was, a Mrs. Hook, a pious member of the church, was the only individual who lost her life, though several others were injured. The pastor, with Daniel Kinney, then President of the Ohio Conference, were on their way to attend the meeting. They had just arrived at the threshold, when the dreadful concussion threw them prostrate, Brother White upon his face, far into the middle of the street; Brother Kinney upon his back, in like manner, and having his face scarified with fragments of window glass, and his left eye entirely destroyed. After this disaster, the revival services were continued in the Seventh Street Congregational Church, which was kindly offered for use, during the repairs.

CHAPTER XXVII.

GENERAL CONFERENCE AT LYNCHBURG, 1858 — THE MEMORIAL DISREGARDED—MINNESOTA, WEST MICHIGAN AND NORTH IOWA CONFERENCES.

THE seventh General Conference of the Methodist Protestant Church convened at Lynchburg, Va., May 4th, 1858. Ninety-two representatives had been elected, from thirty-one Annual Conferences, North and South. But forty representatives were in attendance, from fourteen Annual Conferences. Only four were present from Conferences adhering to the Northern and Western publishing interest, namely: William Collier and William Reeves, of Pittsburgh Conference; George Clancy, of Muskingum Conference; Joseph J. White, of Ohio Conference. William C. Lipscomb was chosen President, and Joseph J. White Secretary.

William Collier presented the Memorial from the Convention at Cincinnati, of which he was the President. The paper was read, and referred to a committee of five, on memorials. From this committee came three distinct reports; the first an elaborate one, more than three times the length of the memorial , by John J. Murray and George Vickers, adverse to the prayer of the memorialists; the second, by B. S. Bibb and Z. Kidwell, simply declaring, in one sentence, that the General Conference has no constitutional authority to act in the premises. The third was presented by William Collier, showing the reasonableness and necessity of the demands of the memorialists, and

recommending compliance therewith. The first and third reports were laid on the table. The second report was adopted. After this entire business was disposed of, on the last day of the session, a paper was introduced by Josiah Varden, and passed, professedly as a conciliatory measure, recommending the call of a Convention, under the following restrictions: The several Annual Conferences represented in the Cincinnnati Convention, in sanctioning this call, shall solemnly pledge themselves that, in legislating in regard to suffrage, they shall leave the whole subject to the Annual Conferences, which, severally, shall be left free to define their own terms of suffrage, the Convention agreeing, in an explicit declaration, that the General Conference shall never thereafter legislate, or express an opinion on questions of morality affecting membership; the Conferences making the call solemnly agreeing to abide by the decision of the Convention. Then the Convention might provide for a book concern, to publish only our hymn-book, Discipline and the proceedings of the General Conference. This was to be the limit of its powers! The subject of slavery was not named in the paper adopted. The word "white" was of course to remain in the Constitution. This so-called peace measure was regarded by those concerned as trifling with a respectful and dispassionate appeal from a deliberative assembly, representing, it was believed, not less than half the Methodist Protestant connection. The proposition was nowhere entertained.

The Committee on Statistics, in this Conference, represented that no complete or satisfactory report could be made out for publication. By action of the Book Concern Convention, Eli Y. Reese was continued as editor of the *Methodist Protestant.*

The editor of the *Western Methodist Protestant*, in the issue of May 26th, 1858, in announcing the result at the General Conference, said:

"Such, then, is the action of the General Conference of 1858—such the answer to our petition. It is not granted. Nothing is gained, but that we have, as we trust, satisfied all minds that we have done our duty, putting this important issue to the ultimate test with our Southern brethren. Our memorial itself indicated our course, in case of the refusal of the General Conference, and we stand by the record. From our solemn declaration we can not recede. Our path of duty is plain. We falter not. We have consulted principle and conscience and duty. It is enough. We can not now confer with flesh and blood. We stand by the memorial."

The four brethren, Collier, White, Clancy and Reeves, who in person represented the claims of the Cincinnati Convention in the General Conference, after their return, each made a report through the *Western Methodist Protestant.* They were a unit in their views, in their plea before the body, and in the conclusion, in behalf of their constituents, that now having, in all good conscience, and in Christian kindness, discharged their duty towards the General Conference of the Methodist Protestant Church, and finding their petition utterly disregarded, it only remains that they act for themselves, and do for themselves what the General Conference refused to do for them.

The Literary Society, at its annual meeting, June, 1858, in unanimous approval of the same views of the situation, appointed a committee to prepare a circular, to be addressed to the Annual Conferences, advising harmonious action in electing delegates to the General Convention, to be held at Springfield, November 10th, 1858. A spirited circular, prepared by Ambrose H. Trumbo, was accordingly sent out to the Conferences, and was every-where favorably responded to.

On June 17th, 1858, a noble band of brethren organized a Conference in the then young and frontier State of Minnesota. This took place at Louthrie school-house, Fillmore County, upon the call of Stephen Jones, who has since

proved himself, these many years, a veteran of the cause, through ardent toils and many discouragements, incident to frontier work. At the first session, five ministers and four lay delegates were in attendance. James P. Long was the first President. L. A. Bliss is the present incumbent, 1877.

In 1857, the Boston Conference arranged to publish a religious paper, as a necessary measure, owing to the death of Thomas F. Norris, and the suspension of the *Olive Branch*, which had been accustomed to devote a column to the church interests. The new paper was called the *Olive Leaf*, and was conducted by James M. Mayall. It was issued in neat quarto form, at Lowell, Mass. It was commenced in January, 1858, and was continued for four or more years.

In 1858, the West Michigan Conference was set off from the Michigan Conference. S. F. Hale was its first President. Both the bodies have since been greatly blessed and prospered. In the division of the Michigan Conference, twenty-four itinerants were embraced in each division.

The same year, the North Iowa Conference was set off from the Iowa Conference. Each of these Conferences continued in regular operation, with varied success, until 1875, when it was deemed best to reunite the two, and they again became one body, constituting a large and prosperous Conference.

Here will follow a record of the successive General Conferences, etc., of the Methodist Protestant Church (Southern wing), after which we will sketch the history of the various assemblages convened during the same period in the Northern and Western branch of the denomination.

CHAPTER XXVIII.

METHODIST PROTESTANT GERERAL CONFERENCE, GEORGETOWN, D. C., 1862—ADJOURNED SESSION, 1865—EFFECTS OF THE WAR—GENERAL CONFERENCE AT GEORGETOWN, 1866.

THE General Conference of the Methodist Protestant Church, which had been appointed to be held at Georgetown, D. C., on May 6th, 1862, could not be fully convened, on account of the then existing civil war. The representatives of the Maryland Conference only assembled, on said day. The body was duly organized. Dr. Francis Waters was elected President, and Daniel E. Reese Secretary. A resolution was adopted, that when the Conference adjourns, it be to meet again at the call of the President and Secretary.

Upon such call, accordingly, an adjourned session of the General Conference was convened, at the same city of Georgetown, on May 9th, 1866. But the desolations of the four years' war, which had just closed, and especially the railway obstructions, precluded the attendance of the distant representatives. As no pamphlet publication of the proceedings was issued, Dr. Lawrence W. Bates, of Baltimore, has kindly furnished the author, at his request, the material for the following outline of the proceedings of the adjourned session:

The session was composed of the Maryland representatives and Orestes Ames, of Illinois. Those present from Maryland were Dr. Francis Waters, Dr. J. Sim, Daniel E. Reese, J. W. Everist, J. K. Nichols, Lawrence W. Bates,

John J. Murray, George Vickers, J. B. Matthews and Joseph Libby. Two members of the Maryland representation had died, during the interval, namely, Washington Roby and J. B. Thomas. The credentials of David Clark and B. F. Perry, of Wabash, were so informal that they could not be admitted to seats but as honorary members. There being no law for representatives from a Mission Conference, Adonijah Parrish was received as a messenger from the Des Moines Mission. Cornelius Springer, of Muskingum, was also accorded honorary membership.

A committee of three was ordered to revise the Ritual, Dr. Waters, Chairman, to report at next General Conference.

The Conference, in a body, paid a visit to President Andrew Johnson, at the White House. The venerable President of the Conference, Dr. Waters, presented the greetings of the body. President Johnson responded in expressions of high appreciation of the prayers and support of good men.

Upon the resumption of business at the conference room, Dr. Sim addressed the Conference in a handsome manner, expressing his own convictions of duty, at this critical period; that he could not omit to offer resolutions that would inform the public mind of the relation of this church to the Government. The resolutions, which can not now be obtained for insertion, called for considerable debate.

General George Vickers offered a substitute. Those who favored the substitute expressed themselves as indorsing the sentiments expressed in Dr. Sim's resolutions, but they thought the substitute was a better expression for a Christian church to give upon the subject. The Doctor's resolutions were therefore negatived, and the substitute adopted, by a large majority, as follows:

"WHEREAS, Article XXIII of the Articles of Religion of the Methodist Protestant Church declares that 'the President, the Congress, the General Assemblies, the Governors, the Councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective States, and the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction;' and,

"WHEREAS, Article V declares that the Holy Scriptures contain all things necessary for salvation; and,

"WHEREAS, The Methodist Protestant Church has never repealed these articles of religion, and has never entertained the purpose of doing so, or of denying any duty enjoined upon it by the Scriptures, we deem it unnecessary to make any further declaration of our principles; but in view of the condition of the country at this time, and our duty at all times, exhort the ministers and members of the Methodist Protestant Church, not only to submit to the powers that be, but most earnestly pray for those in authority, that they may be ministers of good, and that every and all our fellow-citizens may be enabled to live quiet and peaceable lives, in all godliness and honesty."

Resolutions of respect for the memory of Brothers Roby and Thomas were passed, and ordered to be furnished to the respective families of the deceased. Georgetown was selected for the place of meeting of the next General Conference. Adjourned, with the benediction by President Waters.

The desolations of the war of 1861–65, which swept over the Southern States, very seriously affected the churches and Conferences of the Methodist Protestant Church in that quarter. Many houses of worship were injured or destroyed, and not a few organizations were broken up. Indeed, it is marvellous that after the return of peace, so many Conferences and churches were found to have re-

tained their status, and to so considerable extent held their own.

The General Conference of the Methodist Protestant Church was duly convened at Georgetown, D. C., on May 1st, 1866. Wm. H. Wills, of North Carolina, was elected President, and J. K. Nichols, of Maryland, Secretary. Fifty-one representatives were enrolled, from the Maryland, Virginia, North Carolina, Alabama and Illinois Conferences, but the number in actual attendance is not indicated in the published journal.

Among the acts of this General Conference are the following: The ordinance of Baptism was ordered to be inserted in the category of the Means of Grace, in the next edition of the Discipline. "The Quarterly Conference shall, when required in any given case by the Annual Conference, send up to that body its journal for examination." "No person shall be elected to full membership who has not been baptized, or who refuses to receive the ordinance of baptism." The following, offered by John J. Murray, was adopted:

"*Resolved*, That while the General Conference can not approve the course pursued by certain Conferences in the North and West, in separating themselves from us, and while we disavow responsibility for anything done by said Conferences, individually or in convention, we also disclaim any unkind feeling for those who have gone from us, and will most cordially receive any Conference that shall hereafter evince a desire for reunion, by conformity to the Constitution and Discipline of the Methodist Protestant Church."

The General Conference was visited and addressed by Dr. Deems, a fraternal representative from the General Conference of the Methodist Episcopal Church, South, which had just held its session at New Orleans, and communicating the favorable action of that body, regarding lay representation, admitting the principle, and leaving the

question of its adoption to the arbitrament of the Annual Conferences. Upon report of a committee, the Conference expressed its high gratification with this act of fraternal courtesy, and a desire to cultivate love and co-operation with the adherents of a common Savior, and a common Methodism. Fraternal messengers were appointed to the next General Conference of the Methodist Episcopal Church, South. It was determined to recommend the call of a General Convention, to meet at Montgomery, Ala., on the first Tuesday in May, 1867.

The Convention on the Periodical and Book Concern, held during the session of the General Conference, passed a vote of thanks to brethren who had rendered editorial service, without compensation, for several years, since the death of the lamented editor Reese. J. T. Murray, who had been serving as editor in chief, was elected to be continued as Editor; and Thomas W. Ewing, as Book Agent.

CHAPTER XXIX.

METHODIST PROTESTANT GENERAL CONVENTION AT MONTGOMERY, ALA., 1867—NEGOTIATIONS FOR UNION.

THE Convention called by action of the Annual Conferences of the Methodist Protestant Church, assembled at Montgomery, Ala., on May 7th, 1867. John J. Murray, of Maryland, was elected President, and C. W. Button and F. M. W. Henderson Secretaries. Seventy-one representatives had been elected to this Convention, from thirteen Annual Conferences. The number in attendance was forty-one, from eight Annual Conferences. Bishops Pierce and McTyeire, and Dr. Evans and Lee, commissioners of the Methodist Episcopal Church, South, were introduced to the Convention, and each addressed the body in words of fraternal kindness upon the subject of a union of the two churches. They were responded to, in a reciprocal spirit, by the President and other members of the Convention. A cordial greeting was extended, by resolution, to this honored deputation, and one ministerial and one lay commissioner, from each Annual Conference represented, was appointed to confer with the commission of the other church. Correspondence was had, and propositions exchanged between the two parties during the session of the Convention, and the consideration of papers and reports upon the subject occupied the attention of the body, from day to day, for about a week.

The propositions of the Commission of the Methodist Protestant Church, made to the Commission of the Meth-

odist Episcopal Church, South, as terms of union, were as follows:

PROPOSITIONS.

1. Strike out of the church name the word "South."

2. If "Episcopal" be retained in the name, "Protestant" to be incorporated.

3. Dispense with the Presiding Eldership.

4. Have as many Bishops as Annual Conferences.

5. In the election of new Bishops, what are now our Annual Conferences shall have the privilege of nominating from their present members their first Bishops, and the General Conference shall elect said nominees.

6. Itinerant ministers to have the right of appeal from the stationing power.

7. Maryland Conference, in the event of union, to be allowed to decide upon its own name, ministerial membership and boundaries; provided, said boundaries be not extended farther south than the States of Maryland, Delaware and the District of Columbia, and the station in Alexandria.

8. Our system of trial of accused ministers or members, or its equivalent.

9. No minister to be transferred from one Conference to another without his own consent, and the consent of the Conference to which he is to be transferred.

10. Local preachers and ministers to be put upon a par with itinerant preachers and ministers in regard to qualifications for, and eligibility to, orders.

11. Local ministers to be alike eligible with itinerant ministers to a seat in the General Conference.

12. Each station, circuit and mission to be allowed one delegate in the Annual Conference; in the former to be elected by the male members, in the two latter by the Quarterly Conference.

13. No veto power to be conceded to the Bishops.

14. Incorporate in the Discipline the following (Article VIII, Section 5): "The ministry and laymen shall deliberate in one body; but if, upon the final passage of any question, it be required by three members, the ministers and laymen shall vote separately, and the concurrence of a majority of both classes of representatives shall be necessary to constitute a vote of the Conference." A similar regulation shall be observed in the Annual Conferences.

15. In the Annual Conference the laity shall have the right to participate in all the business except such as relates to the trial of ministers and preachers.

RESPONSE OF THE COMMISSIONERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

BRETHREN: We have considered carefully the propositions presented by you last night, and reply to them, in order, as follows:

1. The late General Conference, by a two-thirds vote, recommended a change in the name and style of our church, that left off the word "South," in deference to those who were embarrassed by it, and because circumstances had, to a considerable extent, caused its history and significance to be lost sight of. The motion of the General Conference was submitted to the Annual Conferences, which gave an aggregate of 1,168 votes in favor of concurrence, and 409 against, lacking but little of the three-fourths vote upon which its passage was conditioned.

2. There would result inconvenience and inharmony of title from this, and, also, incongruity, for lay representation having been conceded, the denial of which was the principal ground of your original protest, there remains nothing against which to protest, inasmuch as you accept Episcopacy.

3. The number of Bishops which our policy at present maintains and has maintained, makes the Presiding Eldership indispensable for the care of all the churches and a thorough and effective oversight of the whole work. We add, this is a question for legislation, and the General Conference, as now constituted, will doubtless represent the sense of the ministry and laity on the subject.

4. The church as a whole has not favored this policy. Many wise and influential ministers and laymen among us do. At the late General Conference, the number of effective Bishops was increased by more than a hundred per cent., and not a few advocate the view you present. The tendency is, we believe, to the increase of Bishops.

5. We have no power to make such a stipulation. We doubt not that, in a General Conference of the united church, a fair and even liberal course would be pursued. More, perhaps, would be gained, in this respect, by confidence than by contract.

6. Upon this point our church is decided. Our executive system could not admit the proposed modification. It would, as we

believe, embarrass the itinerancy, and deprive it of that promptness and efficiency requisite to meet the moral demands of our times and country. The proposed appeal of the itinerant minister, from the appointing power, if he does not like the charge to which he is sent, would seem unequal, unless the same right be given to the people, if they did not like the preacher sent to them, and this would destroy the itinerancy.

7. This can best be settled by the parties at interest. The General Conference has granted to the Baltimore and Virginia Conferences a discretionary power which may be used for the settlement.

8. No difficulty here. As we understand the system of the two churches, there is no substantial difference.

9. While our church has not found it expedient to restrict the Episcopal prerogative, at this point, by formal legislation, the usage is, and has been, not to transfer a minister from one Conference to another without his consent. As it respects the Conference, experience satisfies us that a large discretion must be allowed on this subject, in order to carry out the objects of an itinerant General Superintendency, and to meet the wants of a varied and extensive field.

10. We have no authority to meet this condition; but do not hesitate to say that we approve it as a measure, and that the tendencies of the church are in this direction.

11. The principle of their eligibility is recognized in our existing law, and provision made whereby a fair proportion of representatives may be secured. Any further extension of this provision may be safely left to the future legislation of the General Conference.

12. In addition to the foregoing, so far as it applies to this case, we submit that, in our church—and more, if the proposed union take place—the stations, circuits and missions would be so numerous as to render the Annual Conferences, which are executive bodies, cumbrous and unwieldy for business and of inconvenient size for accommodation.

13. This matter is beyond our control. Whether the power exists in the Episcopacy, or shall be conceded or limited, is a mooted question, and rests with the church.

14. This provision, touching the General Conference, is in our law, save that it requires one-fifth of the members for a separation of the vote. Its application to the Annual Conference would, in our opinion, for various reasons, be embarrassing, without any compensating advantage.

15. This may, with propriety and safety, be left to a General Conference composed equally of ministers and laymen.

A paper was finally adopted, expressing the sentiment that the proposed union is highly desirable, both for the interest of Methodism and of our common Christianity, if it could be effected upon terms mutually agreeable, but as it was believed that no decision could be reached by this body, at its present session, that would insure harmony, it was decided to take no decisive action at this time; but that the whole subject be held in abeyance, and under advisement, awaiting the development and indications of Providence. Eleven members recorded their dissent from this action.

A Board of Missions was constituted, consisting of twelve, S. B. Southerland, Chairman, located at Baltimore.

The Convention made free work with the Constitution of the church, adopting amendments to all the Articles but two, namely, the thirteenth and sixteenth. The fifth article, concerning leaders' meetings, was struck out, and a new article, constituting monthly meetings, substituted. A list of the amendments was, some time ago, published by Lawrence W. Bates in the *Methodist Protestant.* They were all embodied in the later editions of the Discipline of the Methodist Protestant Church.

CHAPTER XXX.

METHODIST PROTESTANT GENERAL CONFERENCE, EAST BALTIMORE, 1870—DISMEMBERMENT OF THE VIRGINIA CONFERENCE—GENERAL CONFERENCE AT LYNCHBURG, 1874.

THE General Conference of the Methodist Protestant Church assembled at East Baltimore Station, May 6th, 1870. John G. Whitfield was elected President, and G. J. Cherry and J. T. Murray Secretaries. The list of representatives embraces eighty names, from sixteen Annual Conferences, but the journal as published does not indicate what number were in attendance.

Drs. Eddy and Lanahan visited the Conference as Commissioners from the Methodist Episcopal Church, and George Brown, William Collier and Alexander Clark as fraternal messengers from the Pittsburgh Conference of the Northern branch of the denomination, known as the Methdist Church, who severally expressed sentiments promotive of fraternal regard and Christian co-operation, all of which was duly reciprocated by remarks from the President, in behalf of the Conference. An excellent report of the Committee on Methodistic Union was adopted, and fraternal messengers were appointed to attend the ensuing General Conferences of the Methodist Episcopal Church, and of the Methodist Church. At a later day, Messrs. Linn, Huston and Kepler were introduced as fraternal messengers from the General Conference of the Methodist Episcopal Church, South, and expressed their brotherly salutations, which were duly acknowledged by the President. Reso-

lutions of reciprocity were adopted, and the sister church was congratulated upon the successful introduction of the lay element in her highest legislative department. The President was authorized to appoint fraternal messengers to the next General Conference of the Methodist Episcopal Church, South. Much attention was paid to a revision of the Ritual, and various modifications of the ceremonials were adopted, to be embraced in the Discipline, withal, the following entry: "This church disapproves of rebaptisms."

The Western Maryland College, located at Westminster, Md., which was incorporated by the General Assembly of Maryland in 1868, was favorably reported upon by its agent, P. L. Wilson, and Prof. J. W. Hering. The institution was commended to the confidence and support of the Methodist Protestant Church.

The report of the Directory of the Book Concern, made to the Convention, held during the session of the General Conference, presented the value of the assets of the concern, over liabilities, at $7,130.76, and a net profit in the four years past of $2,036.06. The current income, however, had not justified the employment of paid editorial service for but part of the time. It was resolved that the Book Directory continue the existing arrangements, if practicable, for the management of the paper, until its receipts shall seem to justify the employment of a salaried editor.

The following brief account of the dismemberment of the Virginia Conference of the Methodist Protestant Church is kindly furnished by Dr. L. W. Bates:

"The first session of this Conference was held at Norfolk, Va., commencing November 3d, 1870. Rev. J. G. Whitfield was elected President.

"W. A. Croker moved the appointment of a committee to consider the proposition for a corporate union with the Methodist Episcopal Church, South. This was carried, and the committee

appointed, consisting of W. A. Croker, F. A. Davis and H. B. Woodhouse. This committee reported in favor of the proposed union.

"The President held that the wishes of the people on the subject should be first ascertained. The Conference of 1869 had referred the question to the Quarterly Conferences, and had refused to refer it to the people. The vote of the Quarterly Conferences had given a majority of one against it. In taking the vote upon the proposition to unite with the Virginia Conference of the Methodist Episcopal Church, South, the result was, yeas 14, nays 12.

"Rev. J. Clift, in behalf of the minority, protested against the action. The majority being for the union, they appointed a committee to carry the measure into immediate effect, and then adjourned the Conference, *sine die*. The minority protested, and continued the session, electing L. F. Crosby President.

"Five of the ministerial members, namely, William McGee, W. A. Croker, F. A. Davis, J. M. McClelland and T. C. Jennings, went over to the Church, South. Some few of the churches also withdrew, the property of which is now in litigation. Subsequently, a portion of the territory was attached to the Maryland and North Carolina Conferences, and the remainder united with the Holston Conference, under the name of the Virginia Conference."

Yet it seems that the Virginia Conference, surviving all tribulation, has retained its status, holding uninterruptedly its annual sessions. At the General Convention of 1877, it was represented by the veteran, Dr. George R. Barr, and a lay colleague, reporting a membership of three thousand three hundred.

The General Conference of the Methodist Protestant Church assembled at Lynchburg, Va., May 1st, 1874. Lawrence W. Bates was elected President, and A. C. Harris and J. B. Watson Secretaries. A list of ninety-four representatives was published, from eighteen Annual Conferences, but the published proceedings do not show what number were in attendance.

This Conference adopted resolutions, indorsing the Western Maryland College as "the pride of our church, in

an educational point of view, deserving the high commendation of all the Conferences for its rapid growth, present success, and its prospects for the future." Action was taken by the Conference, abolishing the order of deacon, by a vote of 35 yeas to 16 nays. Dr. Kenney, fraternal messenger from the General Conference of the Methodist Episcopal Church, was introduced, and addressed the Conference in very kindly and pathetic strains. Alexander Clark and James Robison, of the Methodist Church, one the editor, the other the publisher of the *Methodist Recorder*, also made fraternal addresses. Each deputation was appropriately responded to by the President, and resolutions were adopted, appreciative of their visits and their messages.

Upon recommendation of a committee, of which John Paris was chairman, the following resolution was passed, with great unanimity :

"*Resolved*, That a committee of nine persons be appointed by this General Conference, to confer with any like commission from any Methodist body in America, who may signify a desire to confer with them upon the subject of union with the Methodist Protestant Church, and especially with a committee of nine, to be appointed by the General Conference of the Methodist Church, which has made overtures to us for a reunion : believing it to be the desire of a majority of the members of the Methodist Church to effect a union of the Methodist and Methodist Protestant Churches, upon terms which shall be alike agreeable and honorable to each."

A statistical report made to this Conference gives a membership of forty-nine thousand three hundred and nineteen, but without including some half-dozen Conferences from which no report was received. Fraternal messengers were appointed to attend the next General Conferences of the Methodist, the Methodist Episcopal, and the Methodist Episcopal Church, South. The General Conference commended the *Morning Guide*, published at Pittsburgh, for the use of Sabbath-schools.

The report of the Book Directory, made to the Convention, held during the session of the Conference, showed that a net loss had occurred, within the last four years, of over three thousand dollars. And this, notwithstanding the utmost economy had been used in conducting the business, especially the church paper, which, through the magnanimity of several able and devoted brethren, had, during most of the time, been conducted with uncompensated editorial service. Thomas W. Ewing, who had served the Book Concern for near a third of a century, and who had for several years voluntarily yielded part of his salary, now retires from the business, with the regrets of all concerned. Dr. E. J. Drinkhouse was elected editor of the *Methodist Protestant*, and he is also to manage all the business pertaining thereto. And it was ordered, in reference to the Book Concern, that the services of some one be secured who is established in business in the book trade, and who will furnish office room for the periodical and Book Concern, light and fuel, at a consideration to be agreed upon. The arrangement was made with W. J. C. Delaney, the present incumbent.

Now will follow a record of the several Conventions and General Conferences of the Northern and Western branch of the denomination.

CHAPTER XXXI.

CONVENTION OF 1858, SPRINGFIELD, OHIO—THE ACT OF SUSPENSION—AN ANALOGOUS CASE.

WITH remarkable unanimity and promptness, nineteen Annual Conferences elected delegates to the Convention to be held at Springfield, November 10th, 1858. All the Annual Conferences in the non-slave-holding States were embraced, save two small, remote conferences, Maine and Oregon, which were not heard from. All seemed inspired with a devout impulse to meet a crisis and exigency, not less important than the occasion which convened the early Reformers thirty years before, to arrange plans for our new church organization. Forty-four delegates were now present. George Brown was chosen President, and William H. Miller and Reuben Rose Secretaries.

The Convention confined itself to the appropriate work indicated in the Cincinnati Memorial, and the necessary attention to the publishing interests. The proposition (in case the General Conference should do nothing towards meeting the exigency) to suspend co-operation and official fellowship with Conferences and churches in which slave-holding is practiced or tolerated, until the evil complained of be removed, had been deliberately considered, for a year. The members of the Convention, believing that the church was now ready for this action, that a vast majority of their constituents expected and demanded it, exhibited no faltering in discharging what they deemed their duty. Upon report of Committee on Church Relations, George

Clancy, Chairman, the vote was taken, by ayes and nays, and was carried almost unanimously, the delegates from one Conference only (Illinois) having, under their instructions, asked to have final action deferred for one year.

It was ordered that the word "*white*" be struck from the Constitution, Article XII, sections 1 and 2. Also, that the third item and the annexed proviso, embraced in the 4th section of Article VII, be struck out. A new edition of the Discipline was authorized to be issued from the press at Springfield, in which should be inserted, after the General Rules of the Wesleys, a declaration, in the language of Asa Shinn, to the effect that "the buying or selling of men, women or children, or holding them in slavery, as they are held in these United States, is inconsistent with the morality of the Holy Scriptures." A new Historical Preface, prepared by Ancel H. Bassett, adapted to the recent facts and present status, was adopted, and ordered to be inserted.

In justification of this conventional action, not only was the necessity of the case claimed, but constitutional provision. Article VII, Section 4, directly empowers each Annual Conference "to make such special rules and regulations as the peculiarities of the District may require, provided no rule or regulation be made inconsistent with the Constitution." Now the "peculiarities" here supposed have reference to naught else but slavery, and the state of things which the subject of slavery may excite or produce in any District. Of course, each Conference may judge of its own circumstances and its own wants, and is empowered to make such rules and regulations as will meet its necessities, if not inconsistent with the Constitution. Now, it was claimed as evident that the necessities, not of one District, but of about twenty Districts, a majority of the Districts in the entire connection, required the changes proposed to be made by order of this Convention.

A case somewhat analagous was argued, which occurred

many years ago. The Maryland Conference, at its very first session (1831), after the adoption of the Constitution, appointed a committee of five to inquire what measures it may be necessary for this Conference to adopt on the subject of slavery. The report made by this committee was adopted by the Conference, and is in part as follows:

"WHEREAS, The Constitution of the Methodist Protestant Church authorizes the Annual Conferences, respectively, 'to make such special rules and regulations as the peculiarities of the District may require;' and,

"WHEREAS, This Conference views the existence of slavery as one of the greatest evils with which our country is afflicted, and one which demands the most serious attention of every religious community; therefore,

"*Resolved*, That it is the opinion of this Conference that to hold in slavery men, women or children, or to sell them, so that they may be enslaved during life, is irreconcilable with the rules of justice laid down by our Lord and Savior Jesus Christ."

Thus said and did the Maryland Conference, so many years ago, in providing for the peculiarities of its District. And this action was repeated at several sessions. Now, eighteen or perhaps twenty Conferences, under the same constitutional provision, unite in a similar declaration of views respecting what they regard "one of the greatest of evils;" only, these go somewhat further, so as to exculpate and clear themselves of connection with the evil.

A financial committee, Joel S. Thrap, Chairman, made a thorough investigation of the business affairs of the publishing enterprise, located at Springfield, and reported themselves to the Convention, satisfied with the course of the Editor and Book Agent, and in view of the inadequacy of receipts, urged the necessity of insisting upon a cash basis, and increased energy on the part of agents in collecting dues.

The Committee on *Western Methodist Protestant*, Joel Dalbey, Chairman, made report of their entire approval of

the editing and conducting of the church paper. And upon the recommendation of said committee, Ancel H. Bassett was re-elected Editor and Book Agent.

The Committee on Book Department, John Scott, Chairman, advised the compilation of a new hymn-book, and suggested that agreeably to proposition of Cyrus Prindle, Book Agent of the Wesleyan Connection, we might unite in preparing a joint hymn-book, which, with simple change of title-page, might answer for purposes of both churches. Committee further recommended the publication of our Discipline, as amended by this Convention. This report was adopted. Thomas H. Stockton was appointed, on our part, as compiler of the hymn-book; and George Brown, Joel Dalbey, Samuel W. Widney, James M. Mayall and Ancel H. Bassett were appointed a committee to assist in the compilation.

A committee of five was appointed, with full power to decide upon a permanent location for our Book Concern. The following were appointed said committee: William Collier, Joseph J. White, George Clancy, William Steel, John Fordyce.

Henry Heberling, of another committee, recommended the appointment of a committee of five, for the purpose of fraternizing with a similar committee already appointed by the General Conference of the Wesleyan Methodists, in view of a more intimate union and co-operation. This was adopted, and the following were appointed said committee: George Brown, George Clancy, Ancel H. Bassett, John Redman, James M. Johnson.

Wilson R. Parsons, of the Committee on Missions, presented a report, recommending Oregon, Kansas and Nebraska as suitable mission fields, and advising the continuance of the Board of Missions at Pittsburgh. The report was adopted, and twelve persons, with John Scott, Chairman, were appointed said Board.

Joseph J. Smith, of Committee on Educatioon, made report, deploring certain college failures, but recommending that measures be taken for the establishment and endowment of a collegiate and theological institution, at some central point. The North Illinois University, at Henry, Ill., was warmly commended.

It was determined that another Convention be held in November, 1860, at Pittsburgh, to be constituted of representatives chosen from all the concurring Annual Conferences. Said Convention to have power to regulate and control the interests of the church paper and Book Concern, and to act upon such changes in the Constitution and Discipline, as shall be recommended in writing by such number of Annual Conferences as embrace a majority of all the lay members included in this confederation of Conferences.

A volume might be filled with letters of approval and gratulation, soon after received, regarding the position taken by the Convention.

Christians of other churches, and editors of religious journals, in many instances, congratulated those who had thus freed ourselves from complicity with slavery. For example, Cyrus Prindle, editor of the *Wesleyan*, who attended as visitor, expressed himself thus in his journal:

"With many others who attended, we were deeply interested spectators; and could not refrain from tears of joy, in what we saw and heard. It was a heavenly place in Christ Jesus. There was no angry discussion, no declamatory utterances, but dignified, strong and unanswerable purpose expressed, that showed that they understood their duty, and were determined to do it. The Convention performed its great act of official severance from slave-holding in such a spirit of unselfish devotion to God and humanity, as to improve the spirit of true religion among them, and render their faith in efforts more rationally assuring than ever before. This is a great point gained."

CHAPTER XXXII.

BOOK CONCERN BUILDING AT SPRINGFIELD—MEETING FOR FRATERNIZATION AT PITTSBURGH—HYMN-BOOK COMPLICATION AND COMPILATION—ALLEGHENY SEMINARY—NEBRASKA CONFERENCE.

THE committee of five, appointed by the Convention of 1858, to consult and determine on a permanent location for the church periodical and Book Concern, met, agreeably to appointment, at Springfield, March 2d, 1859. Propositions were received and considered from Cincinnati, Pittsburgh, Springfield, and Cardington. After full deliberation, the committee decided, by ballot, in favor of Springfield as the permanent location.

Shortly after this action of the committee, the Board of Trust, at Springfield, determined to inaugurate a movement to secure a suitable lot, and erect permanent buildings for the purposes of our publishing business. James B. Walker was called upon to act as Soliciting Agent among the brethren and citizens of Springfield and vicinity. On July 6th, same year, a meeting was held in the Methodist Protestant Church of that city, participated in by some seven ministers of the Ohio Conference, and lay brethren in proportion. Here a spirited discussion took place, and resolutions were adopted, with entire unanimity, to use our utmost influence and exertions, and to contribute of our means, to place the establishment on a permanent basis. It was

"*Resolved*, That we fully concur with the Board of Trust in its judgment, and in its action in this matter, and believe that by put-

ting our shoulder to the wheel, and summoning the co-operation and aid of our liberal-minded fellow-citizens of Springfield, and of the Methodist Protestant friends and brethren of the concurring Conferences, but especially of the Ohio District, the work can be effected."

Liberal subscriptions were commenced by those present, and Brother Walker lost no time in prosecuting the work, with great energy. The citizens outside of the church subscribed liberally, and a favorable response generally was received from our people. At the ensuing session of the Ohio Conference, eleven hundred dollars was contributed, and it was purposed to have the property secured, and good progress made, from aid within the Ohio District, before help was particularly solicited from abroad. Pledges were given that we would do a safe business, as our Board was prohibited from involving the concern in debt. This principle was faithfully carried out to the end.

In March, 1860, a lot was purchased, sixty by two hundred feet, including a water power, by which the printing press of the concern was afterwards propelled for several years. A brick building was erected, sixty feet by thirty-two, three stories in height, besides basement story for printing presses. The corner-stone of this building was laid, with due ceremony, on June 6, 1860. Ancel H. Bassett delivered a Historical Address, and Wilson R. Parsons, Joseph J. White, Jonathan M. Flood, Dr. John Kost and John Whetstone took part in the exercises.

The two committees chosen, one on the part of the Wesleyan Connection, by their last General Conference, the other on the part of the Methodist Protestant Church, by the Convention of November, 1858, met as a Committee of Conference, in the First Methodist Protestant Church, Pittsburgh, February 18th, 1859, and continued for two or three days in harmonious interchange and consultation. George Brown was chosen Chairman, and W. H. Brewster

Secretary. Each committee made report to the other the modifications deemed necessary to give satisfaction on the other side. These were considered and talked over, in kind spirit. At the first evening session, Cyrus Prindle and Ancel H. Bassett were appointed a committee to prepare and report a plan of co-operation between the two branches represented. This committee separated for the night, having each his lodgings with friends in a different city, one north, the other south, and the two rivers and a great city between them. They of course could not meet to consult or prepare. Next morning, as the report of the committee was expected, each was permitted to read his paper, upon which it was found that the two were very like in spirit and sentiment. Both papers were at once referred back to the committee, who were permitted to retire, and prepare a condensed and joint report, which, upon being submitted, was adopted. The two bodies are one in doctrine, general usages, and in their views on moral questions. In view of effecting a more efficient co-operation, it was recommended that our brethren generally unite in religious efforts, in revivals, in protracted, quarterly, and other meetings, and cultivate Christian intercourse; that isolated members or families of either branch, should identify themselves with any contiguous organization of the sister branch; hat vacant charges be supplied and served by the ministry of the other branch; that ministers of either branch be interchangebly invited to honorary seats in Quarterly Conferences; that Annual Conferences and their presidents, when desired, make provision to supply, mutually, vacant fields of the other branch; that in official acts, the presiding party be governed by the Discipline of the church served. The committee further recommended the patronizing or reading each others' publications, attending each others' ministrations, visiting each others' conferences, etc.

In reference to the arrangement for a new compilation

of hymns, Thomas H. Stockton, for sufficient cause, declined the service assigned him by the Convention of 1858. The responsibility then devolved upon George Brown as compiler in chief, for the Methodist Protestant branch, with his associates of the committee, all of whom, save one (Ancel H. Bassett), were at remote distance, and took no part. William H. Brewster had been appointed on the part of the Wesleyans, and had his compilation in a good state of forwardness. When it was completed, notice was given to Dr. Brown, then residing in Pennsylvania, and to Ancel H. Bassett, at Springfield, and they both, at a given day, October 11th, 1856, proceeded to Cleveland, Ohio, and met at the dwelling of Brother Brewster. They were kindly received and entertained in his family, for several days, while they proceeded through, in course, with the examination of the work of the last named. They were well satisfied with the production, in the main; and with some modifying suggestions, concluded to recommend its adoption by our people. But, within about one month, it was found that the arrangement had to be abandoned. The Wesleyan Agent could not consent to publish till after their next General Conference. Our people could not wait. The Board of Trust at Springfield, then, November 16th, called a counsel, for consultation, including seven of our ministers, and all the lay brethren accessible. It was decided that Brother Brown be requested, at once, to proceed with the compilation of a hymn-book for the use of our churches. He accepted, and soon entered upon the work; spent most of the ensuing winter in the compilation.

Early in March, 1860, Dr. Brown came to Springfield, to report his production to the Board of Trust. By arrangement, more than a week was spent by his associate of the committee, in critically going through with the hymns with the compiler. Many brethren feeling interested, attended at intervals; but Dr. John Kost attended throughout, and

rendered essential aid. The work was accepted by the Board. Dr. Brown did this service freely for the church. But afterwards, the sum of one hundred dollars was made up, by voluntary effort, at the three Conferences, Ohio, Muskingum and Pittsburgh, at their next sessions, and paid to him. After he had returned home, leaving his associate, the publisher, free to make any changes or any additions, nearly a week more was spent, with the aid of Dr. Kost, in preparing indexes, and in supplying some twenty-two desirable hymns, where duplications were found to have occurred.

Our churches were in extreme need of hymn-books. The complications referred to had involved disappointment and vexatious delays. But relief came at last; and promptness on the part of book-makers must be admitted. On March 16th, 1860, the manuscript copy was sent to Morgan & Sons, stereotypers and binders, Cincinnati; and on June 29th, ensuing, that is, within three months and thirteen days, that house had us supplied with copies of the book, stereotyped, printed and bound. The plate proofs, however, had to be sent, during the process, from Cincinnati to the publisher at Springfield, revised by him, usually in the advanced hours of night, amid the press of editorial and business duties. This statement is made in extenuation of errors which, through the urgency of the case, escaped correction in the early editions. The first edition was already covered with orders when ready for delivery, and another edition had to be immediately engaged.

About the year 1859, the Pittsburgh Conference entered into arrangements to establish an institution of learning, under the following circumstances, as stated by brother John Scott:

Charles Avery, before his death, placed in the hands of James Robison and William Collier $1,500, to be used by them (or the income arising from it), for the assistance

of young men preparing for the ministry. The interest was, for some time, so employed by them. In 1858, as President, Brother Scott recommended to the Conference, holding its session in Sharpsburg, that measures be taken to secure an educational institution of our own, under the patronage of the Conference. At that session or the following one, a committee was appointed to select a location, and raise means to establish such an institution. A lot was secured in Sharpsburg, and a good, substantial building of brick erected, about 1860 or 1861, the money to complete it being raised by subscription. The school was opened, called Allegheny Seminary, and kept up till the movement to establish a general institution, for the whole church, at Adrian, was decided upon, when the school was suspended, in view of uniting in support of the latter institution. After some time, the property was sold, and the proceeds, $7,000, were invested by the Trustees, the income of which is pledged to the Board of Ministerial Education.

Professor George B. McElroy was for some time Principal of the Seminary. Both he and several young men preparing for the ministry removed subsequently to Adrian College.

In 1860, a small Conference was organized in Nebraska, which was then just rising into statehood. The nucleus of the organization was chiefly John M. Young, who had been an early and sacrificing laborer in the Ohio Conference, William S. Horn, from Illinois, and Hugh Doyle, formerly of the Maryland Conference. Subsequently Cyrus Carter, Daniel Kinney, John Lamb, C. S. Bradley and J. W. Davis, from Ohio, and others, good and true, were added to their number. This being frontier work, some aid was rendered for a number of years by the Board of Missions.

CHAPTER XXXIII.

CONVENTION AT PITTSBURGH, 1860—GEORGE BROWN EDITOR—EFFECTS OF THE WAR—FINANCIAL EMBARRASSMENT—SAD EVENT AT BALTIMORE.

THE Convention, ordered and provided for by the previous Convention of 1858, met, pursuant to notice, in the Fifth Avenue Methodist Protestant Church, Pittsburgh, on November 14th, 1860. George Brown was chosen President, and Joseph J. White Secretary. Delegates were elected from nineteen Annual Conferences. Thirty-eight delegates were present, from fourteen Conferences.

The Convention attempted no legislation effecting the Constitution or Discipline, as it was found that a sufficient number of Annual Conferences had not recommended any change.

The Editor and Book Agent had the satisfaction now to report the Book Concern free from embarrassment. Three years ago, the deficiencies were so large that for two years he received not a dollar of his salary, but continued to use his own means to meet current expenses. In September, 1858, the Board of Trust voluntarily presented him their note of hand for the full amount due him. This was now paid, within the sum of two hundred and nine dollars, as reported by an auditing committee. This balance he at once donated, so as to report to the Convention no indebtedness. Yet, besides the current expenses of the regular

business, the cost of stereotyping the new hymn-book and issuing the first edition had been fully met. The new publishing house was near completion, and to be occupied about the first of the coming month; and arrangements had been made to procure an Adams press to do our printing. The editor suggested that, upon removal to our permanent premises, arrangements should be made for separating the duties of editor and publishing agent, which had thus far onerously devolved upon one person, from economical considerations.

In accordance with the above suggestion, the Committee on Editorial Department, through J. J. Smith, made a report, recommending that the editorial and business departments be hereafter placed in separate hands, so that the editor may hereafter be released from the excessive duties necessarily incurred in being both editor and book agent at the same time; and that he may devote himself exclusively to the appropriate duties of the editorial department; and that an agent be appointed to take exclusive charge of the business of the Book Concern and the periodical. This report was adopted, and by a unanimous vote George Brown was elected editor, and by a like vote Ancel H. Bassett was chosen publishing agent.

The Convention, through committees, took commendatory action regarding education, Sabbath-schools and missions. The Board of Missions was continued at Pittsburgh, consisting of twelve persons, John Scott, Chairman. Oregon and Nebraska were commended as mission fields.

The Convention approved the hymn-book compiled by Dr. Brown, and commended it for general use in our churches. It was

"*Resolved*, That this Convention, in behalf of the Conferences and churches herein represented, gratefully acknowledge the goodness of God, in bringing us as a people, through the late agitation, to our present state of general peace and union among ourselves."

It was determined that another Convention be appointed, to meet at Cincinnati in November, 1862. And it was advised that the representatives be empowered to legislate upon the Constitution and Discipline of the church.

Early in December, 1860, the venerable George Brown came to Springfield, and entered upon his duties as editor. He was welcomed at the home of his colleague, the publishing agent, for the winter; did not remove his family from their home in Pennsylvania until the ensuing April, 1861. As during a long itinerancy, until he had now entered his seventieth year, he had made many removals, he concluded that this should be his last one. And such the event proved. He was enabled to procure him a comfortable home in Springfield, where he spent and enjoyed the evening of his days, and his honored grave, with a neat marble monument erected by his brethren, is in the beautiful Fern Cliff Cemetery, connected with that city.

But, just as this publishing enterprise was entering upon a new era in its work, with a new building and improved apparatus and arrangements, a time of severe trial awaited us. The breaking out of the civil war, in the spring of 1861, produced a paralyzing influence upon the minds of the community, and upon financial interests generally. Many publishing houses were reduced to great extremity, and not a few to entire failure. Religious papers of the Baptist, Episcopalian, Presbyterian and Methodist denominations, one after another, were discontinued. To save expense, and keep going, many reduced the size of their sheets; some adopted the measure to issue but once in two weeks. In the *Western Methodist Protestant* of July 3d, 1861, the publishing agent stated that, "In April last, just at the beginning of the war, our weekly receipts for the the paper suddenly so fell off in amount that the receipts of a month would be required to meet the expenses of a single week. For eleven weeks, our receipts fell considerably

short of meeting the cost of the white paper used, leaving nothing for the necessities of editor, printers, pressman, publisher, or other claimants." For four months, from April 20th to August 20th, the paper was issued at a sacrifice of about fifty dollars per week. During the same interval, large payments had to be made on lot and building, and a final payment of eight hundred dollars on our press. In view of these facts, and having also to provide for the increased expenses of new fixtures, and the salary of a distinct editor for the first time, it is not surprising that, at the end of the financial year, a deficiency had to be reported of one thousand and eighty-nine dollars. During the ensuing year, however, 1861–62, the receipts gradually improved, and the business fully paid its way, with a few dollars over. But the deficiency of a little over one thousand dollars had to be overcome in the years following.

We were thankful, in the West, to have been enabled to stand the storm, and struggle through the difficulties. But there were those who fared worse. A sad case of our cotemporary journal at Baltimore, it gives us pain to mention. That city, in the outset of the war, was badly mixed up with the rebellion element. The *Methodist Protestant* office encountered extreme embarrassments for a time. It was compelled to suspend issue for a couple of weeks, and then to reduce the size of its sheet. The transit of mails to Southern States was cut off by military orders, until about February, 1862, when leave was given for passing the paper South, by way of Old Point, per flag of truce, with the understanding that it was exclusively a religious journal. But in the hight of the general distress and excitement, the gifted editor, Eli Y. Reese, in the prime of his days, in his forty-fifth year, doubtless overwhelmed with despondency from the complications and perplexities of the situation, on September 15th, 1861, came to his death by his own act. We suppose that the responsibilities felt, and

the scenes witnessed, proved too much for the endurance of any mind, not sustained by extraordinary wisdom, fortitude and grace. A sad shock was thus given to all connected with the Board, the Conference, and the church at Baltimore. Dr. Waters officiated in a very impressive funeral service. The Directory soon made arrangements for having the paper conducted, for a time, by an editorial committee, and thenceforth its issues went on without interruption.

After the outbreak of the civil war, in 1861, the Minnesota Conference, the youngest of our Annual Conferences, claimed to be the first religious body in the land to adopt and publish resolutions of loyalty to the government.

At the session of June 7th, 1861, this Conference passed the following:

"*Resolved*, That we hail with joy and gratitude to God the unity of the free States in the defense of our national institutions; that it is the duty of all good citizens to sustain the Government of the United States, by every means necessary; that it is the sense of this Conference that slavery is the alone cause of the present rebellion, and we believe it must cease to be a subject of national support and protection to secure the permanent peace and unity of these United States; that daily prayers be offered to Almighty God in behalf of the President, the army, the navy, and the councils of the nation, and that His name may be glorified in the banishment of rebellion from the land."

CHAPTER XXXIV.

CONVENTION AT CINCINNATI, 1862—DECLARATION—ADRIAN COLLEGE—COLLEGIATE ASSOCIATION—ENDOWMENT FUND.

THE convention of delegates from Northern and Western Conferences of the Methodist Protestant Church was duly assembled at the Sixth Street Church, Cincinnati, on November 5th, 1862. Delegates were in attendance from sixteen Annual Conferences, and commissioners were received from the West Virginia Annual Conference. Not less than twenty Annual Conferences had chosen delegates to this body, a number of absentees reporting by letter. The Muskingum Conference, in this instance, declined to be represented, but subsequently concurred in the action. George Brown was chosen President, and Joseph J. White Secretary.

This Convention found itself invested with full legislative powers, by the voice of nearly all the Annual Conferences. These powers, however, were but sparingly exercised. A few amendments to constitutional provisions were agreed upon, but were referred for approval and confirmation by a majority of the church and of the Conferences. The principal points thus passed upon were: 1. Giving the Annual Conferences the discretionary privilege, in necessitous cases, to continue a minister in a station or circuit for an indefinite period. 2. Giving the Annual Conferences discretion in stationing the President, or requiring him to travel through the District. 3. It was agreed to strike out the word "male" in the Constitution, Article

XII, Section 1, thus directly recognizing the right of female members to vote in church affairs.

The Board of Missions was located at Springfield, Ohio, and a new Board selected, consisting of Ancel H. Bassett, James B. Walker, Reuben Rose, Ambrose H. Trumbo, James M. Johnson, William Gunckel, John B. Clemans.

Dennis B. Dorsey (Jr.) was elected editor of the *Western Methodist Protestant*, and Ancel H. Bassett publishing agent.

Nearly, if not quite all the Annual Conferences, had expressed a desire for the restoration, by this Convention, of a Constitutional General Conference. It was believed that a majority of all the Conferences, in the entire Methodist Protestant connection, had concurred in this wish; so the measure was finally carried into effect. The General Conference of the Methodist Protestant Church, which had been appointed to be held at Georgetown, D. C., in May, 1862, had failed to hold its regular session, as an impracticability, by reason of the then existing civil war. All the Southern Conferences were, either willingly or unwillingly, more or less, involved in the rebellion against the Government of the United States, and their pacification was far from being assured. Therefore, to meet the extensively expressed wish for the restoration of the General Conference, a Declaration, proposed by George Brown, was unanimously adopted, the essential portion of which is as follows:

DECLARATION.

"WHEREAS, The whole Methodist Protestant Church, by her original organization, in the city of Baltimore, November, 1830, in her twenty-third article of religion, did stand firmly bound in her allegiance to 'the President, the Congress, the General Assemblies, the Governors, and Councils of State, as the delegates of the people,' and did avow these to 'be rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and the Constitutions of their

respective States. And that the said States are a sovereign and independent nation, and ought not to be in subjection to any foreign jurisdiction;' and,

"WHEREAS, The States of South Carolina, North Carolina, Georgia, Alabama, Mississippi, Florida, Louisiana, Texas, Tennessee, Arkansas and the eastern part of Virginia, including the Methodist Protestant Church in those States, did renounce their allegiance to the United States, and are now in armed rebellion against the Government of our country; and,

"WHEREAS, The position assumed by the Methodist Protestant Church in the States aforenamed, in repudiating the twenty-third article of our religion, and taking part in the rebellion, must be considered in the light of a revolt from the Methodist Protestant Church in the free States, still maintaining her allegiance, as aforesaid, to the constituted authorities of the United States. It follows, therefore, that in the calling of a Convention to reinstate the General Conference, and for other purposes, the Methodist Protestant churches in the West and North were absolved from all obligation to ask the official concurrence of the Methodist Protestant Conferences in the States aforesaid, and are left entirely free to maintain the act of suspension adopted in Springfield, Ohio, in 1858; and,

"WHEREAS, It is in evidence before this Convention that twenty out of twenty-three of the Conferences in the free States now strictly loyal to the government of our country, according to the twenty-third article of our religion, have united in the call of a General Convention, the leading purpose of which is to reinstate the General Conference; therefore, be it

"*Resolved*, On this 12th day of November, 1862, in the city of Cincinnati, Ohio, that the General Conference of the Methodist Protestant Church, by action of the aforesaid Convention, be, and the same is hereby restored to its full original authority under the Constitution of said Methodist Protestant Church."

As the General Conference at Steubenville, in 1854, had committed the church paper and Book Concern to conventional control, and as successive Conventions, for eight years past, had managed acceptably the interests committed to their care, it was now, on motion of John Scott, determined and declared by the present Convention, about to be adjourned, that the said interests, heretofore so man-

aged, be now restored to the control and management of the General Conference of the Methodist Protestant Church, now about to be organized.

The next General Conference was appointed to be held at Allegheny, Pa., on the second Wednesday in November, 1866.

The newly appointed editor, Dennis B. Dorsey, removed from his home at Fairmont, W. Va., to Springfield, and conducted the paper for two years.

Immediately after the Convention at Cincinnati, new type had to be purchased for the *Western Methodist Protestant.* And just then, the war panic precipitated upon us an onerous and unprecedented advance in the price of printing paper. The rates were fully doubled. Hence the publishing agent, by order of the Board, was compelled to reduce somewhat the size of the paper, and to advance the price of subscription from one dollar and fifty cents to two dollars, which was not difference enough to meet the contingency. This was acting in common with the entire religious press. The New York *Tribune* stated that in that city the price of paper rose from eight cents to twenty cents per pound; that this was a necessity, growing out of the war. For rags were withdrawn entirely from the manufacture of paper, and restored by machinery to the fibrous state, to be re-used in the manufacture of cloth. Many religious papers, not enduring the pressure, went into suspension. Ours, however, struggled on against embarrassment, though with inadequate receipts. The agent, during a trying crisis, suffered many anxious days and sleepless nights of care and perplexity and toil. The responsibilities of the business, for a series of years, with intense application, had worn upon his health. This, with other considerations, led him to conclude that his health, and probably his life, required that he be relieved. So, at the annual meeting of the Literary Society, in the middle of his term,

October 28th, 1864, he tendered his resignation. The editor also resigned and retired. The agent had the satisfaction, however, to realize sufficient receipts, during the closing year, to settle for current expenses, and leave no burden of indebtedness for his successor to pay. Joel S. Thrap was chosen to serve as publishing agent, and John Scott as editor. Both these brethren retired from the pastoral work to enter this service. They both served the balance of the unexpired term, until the ensuing General Conference, when Brother Scott was re-elected editor for another term, and Brother Thrap was called to the equally responsible position of college agent.

The Convention of 1862, at Cincinnati, received a proposition from the Trustees of Adrian College, Mich., for joint co-operation and control of said college. After free discussion, commissioners were appointed to visit the college, and it was determined to accept the offer, in case said commissioners should find as had been represented.

The origin of this college was in this wise. In the year 1857, the citizens of Adrian were excited and induced, chiefly through the favorable representations of Dr. Asa Mahan, to subscribe the liberal sum of $30,000 for a building fund, and to donate suitable grounds for the erection of a first-class college in their vicinity. The Wesleyan Methodists were entrusted with this beneficence, they obligating themselves to equip and conduct a college, and to endow the same in the sum of $100,000 within five years. They commenced operations in 1859. A liberal charter was granted by the Legislature. The institution was run for several years, with varied success, without endowment, through the liberal contributions of its friends and the sacrificing devotion of its instructors; and earnest efforts were made in the denomination to make up the endowment fund within the required time. But the undertaking proved impracticable. Hence the proposal of the Trustees to the

Methodist Protestant Convention, "asking the co-operation of the denomination in the endowment and support of the college." Meanwhile, Dr. John Kost, a representative Methodist Protestant, had been induced to accept the Professorship of Geology and Chemistry in the college, and had entered the service. He had engaged to donate his valuable and extensive cabinet of natural history to the college, on specified conditions. This noble collection has since become one of the grand ornaments and attractions of the college.

William Gunckel and Joseph J. White, as commissioners, visited the college, soon after their appointment, and had full consultation with the Trustees. But they were disappointed in effecting, as they had been assured, a satisfactory arrangement for joint control of the college. And owing to objections unexpectedly presented from the Wesleyan Connection, the Trustees, by resolution, declared the proposed union "inexpedient," and the question was indefinitely postponed.

Meanwhile, in the summer of 1864, July 7th, at Springfield, Ohio, a "Collegiate Association of the Methodist Protestant Church" was organized, the purpose of which was to raise an ample endowment fund for a college, leaving undetermined the final location thereof. The persons present and originating the organization were Asa Mahan, George Brown, John Kost, Dennis B. Dorsey, William Gunckel, James B. Walker, Reuben Rose, and the writer, at whose house the business was transacted. Dr. Mahan was requested to engage in an important agency in soliciting subscriptions. He entered zealously into the service, commencing chiefly at Cincinnati, Springfield and Pittsburgh. His applications to our men of means met with such favor, and their responses proved so liberal, that the success of the enterprise was soon placed beyond peradventure.

On May 31st, 1865, pursuant to call, the donors to the endowment fund met in Convention, at Springfield, Ohio, for the election of Trustees for the fund. This was placed on the basis of one vote for each one hundred dollars secured to the fund. An informal report of Reuben Rose, the Treasurer of the Association, showed that the subscriptions had thus far reached $72,000. Sixteen Trustees were elected, namely: A. G. De Sellem, J. D. Herr, J. J. Gillespie, Robert H. Marshall, John H. Claney, John Fordyce, Joseph J. White, Joel S. Thrap, John Whetstone, Thomas J. Finch, Reuben Rose, A. M. Searles, Asa Mahan, James K. Ogden, J. Seaman, O. C. Payne.

A vote of thanks was given to the agents of the Association, for their able and eminently successful efforts in securing so speedily an endowment fund.

CHAPTER XXXV.

CONFERENCES ORGANIZED IN MISSOURI—UNION CONVENTION AT CLEVELAND, 1865—UNION CONVENTION AT UNION CHAPEL, CINCINNATI, 1866.

THERE had been a small organization in Missouri, called the Platte Conference; but it had become extinct. During the late civil war, in "troublous times," brethren who had chiefly emigrated to North Missouri, from other States, rallied in an effort to revive the work, and organize a Conference. Gabriel Williams, formerly of North Illinois, was appointed Superintendent of our missionary work in Missouri. Some aid was furnished by our Board of Missions at Springfield for several years. An initiatory Conference was held in September, 1864. Eleven ministers were recognized, and 510 members. Almost unparalleled difficulties and sufferings had to be encountered by the brethren, as the country was desolated by the war, and overrun with bush-whackers. But they endured firmly. John Leach, formerly of Michigan, came and entered into the labors of this Mission Conference, with ardent devotion and good effect, until the Master called him home to reward. In 1866, he was made President of the new Conference.

During 1865, while the country was still infested with bush-whackers and guerrillas, brother Gabriel Williams made a missionary visit to South Missouri, and sought out and collected the scattered Methodist Protestants settled in the parts. He convened an incipient Conference on October 6th, 1865. Seven ministers attended, and a number of

laymen. Several mission fields were designated, and the brethren entered at once into the work of evangelists; and success attended them. J. C. Nodurft was first made Superintendent. The Board of Missions gave what help it could to these frontier laborers. Soon, O. R. Carlton, formerly of Indiana, came to this field, and proved himself an efficient and devoted workman. He was made Superintendent of this mission work, and continued to labor, with growing success, for several years. But he was removed by death, in the midst of his usefulness. The Conference continued to prosper. And both these Conferences in Missouri, soon became self-sustaining.

The initiative movement for a union between the Methodist Protestants and Wesleyans, which was developed at Pittsburgh in 1859, was not lost sight of by the leading ones of the latter denomination. Several of these, during 1864, pertaining to Western Ohio, came to Springfield, and sought an unofficial consultation with George Brown and the writer, and such others of our ministers as were at hand, in reference to a union, which they seemed anxious to see effected. In February, 1865, Cyrus Prindle, then Book Agent of the Wesleyans, also visited Springfield, and spent a Sabbath, preaching twice in the Methodist Protestant Church, to great acceptance. As on various other occasions, he decidedly advocated a union. And as partly the result of an interview with Dr. Brown and others on that occasion, during the same week, a circular was issued, prepared by the latter, calling a Convention of non-Episcopal Methodists, of the various branches, to meet at Cleveland, Ohio, June 21st, ensuing.

Meanwhile, Dr. Hiram Mattison, of New York, and others, had separated from the Methodist Episcopal Church, and organized some Independent Methodist Churches. These, at a Conference, in September, 1864, appointed a committee, of which said Dr. Mattison was the principal,

to confer with committees of other Methodist bodies, with a view of forming a union of all the Methodist churches of the country which repudiate Episcopacy. This committee finally coalesced with Dr. Brown and others in issuing the call as above stated. This Convention was to be preliminary, unofficial and voluntary, and composed of ministers and laymen, of the different branches, for a full and free consultation on the subject of Union. This call was published in the *Western Methodist Protestant* and in the *American Wesleyan.*

This Convention met, according to announcement. Sixty-three persons of the Wesleyan order were enrolled; fifty-six of the Methodist Protestant Church; three from Union Chapel, Cincinnati; two Free Methodists; and Dr. Mattison, of the Independent Methodists. John Scott, Methodist Protestant, was elected President, and John McEldowney, Wesleyan, Secretary. After three days' deliberation, a paper, prepared by L. C. Matlack, was unanimously adopted, recommending the union of the bodies represented in the Convention, and recommending the calling of a delegated Convention, to be held in Union Chapel, Cincinnati, in May, 1866; said Convention to be authorized to fix a basis of union, and the mode of its consummation.

On May 9th, 1866, the delegated non-Episcopal Methodist Convention accordingly assembled in Union Chapel, Cincinnati. One hundred and forty delegates were in attendance, ministerial and lay. Nearly all the (Free State) Annual Conferences of the Methodist Protestant Church, and also of the Wesleyan Methodist Connection, were represented in the Convention; likewise Union Chapel, Cincinnati, and two or three other Union or Independent churches. But the Free Methodist body sent no representation; and Dr. Mattison, who had been a leading spirit in the previous Convention, at Cleveland, had returned to

his allegiance to the old church, and was no more heard from. Shortly afterwards his death was announced.

S. A. Baker, of New York, was elected President, and John McEldowney and George B. McElroy Secretaries. A large Committee on Basis of Union, consisting of ministers and laymen, was appointed, George Brown, Chairman. This committee digested, and reported for adoption, from day to day, in parts, the Elementary Principles and Constitution. Their reports varied but slightly, from the regular Constitution of the Methodist Protestant Church, as revised by the Convention of 1858. The portions reported, from time to time, were considered and adopted. The question of a name for the united body caused some discussion. The term "Methodist Church" having been proposed, Cyrus Prindle moved to amend by substituting the name "United Methodists." But in taking the vote, by ayes and nays, the former term was adopted, by a majority of 109 to 22.

It was ordered that the first General Conference of the Methodist Church be held the third Wednesday in May, 1867, at Cleveland, Ohio, and once every four years thereafter. A committee of seven was appointed to prepare a Discipline, embracing all necessary prudential rules; said committee to report to the next General Conference. Meanwhile, it was advised that the Conferences and churches be governed by the Disciplines, respectively, which they have heretofore used, until the new Discipline shall be prepared and adopted.

As evidence of the unanimity with which the Methodist Protestant brethren concurred in this Union Convention movement, all their Conferences, twenty-three in number, elected delegates to the Convention, from twenty-two of which Conferences, delegates were present; the distant Conference of Oregon being the only missing one. When the vote was taken on the adoption of the

name "Methodist Church," but three Methodist Protestants voted in the negative. It was a painful struggle with many, to relinquish their long cherished and long honored name, "Methodist Protestant;" but they yielded this, as an honorable party to a compromise, for the sake of a union which it was believed would be promotive of the cause of truth and right; and in which, they had reason to believe, the other parties to the compromise would concur, for the like purpose, and from the like honorable impulse.

On July 18th, 1866, a meeting of the committee appointed, as above, to prepare a draft of a Discipline, was held at Springfield. Luther Lee, the chairman, had anticipated the meeting, and had been on hand for most of a week, preparing his draft for the committee. Of the committee, three Wesleyans were in attendance, namely: Luther Lee, Samuel B. Smith and George W. Bainum; and three Methodist Protestants, namely: George Brown, John Scott and Joel S. Thrap. The committee, in harmony, adopted the draft prepared, and had it in readiness to be reported to the General Conference.

o

CHAPTER XXXVI.

GENERAL CONFERENCE AT ALLEGHENY, PA., NOVEMBER, 1866—THE UNION—MINISTERIAL EDUCATIONAL ASSOCIATION—COLLEGIATE ASSOCIATION.

THE movement for the union of the two principal bodies, Methodist Protestant and Wesleyan, involved the rare circumstance that two General Conferences were to be assembled within six months of each other. By order of the Methodist Protestant Convention, at Sixth Street, Cincinnati, in November, 1862, the General Conference of that denomination was to be held in Allegheny, Pa., in November, 1866. And by order of the Union Convention at Union Chapel, Cincinnati, in May, 1866, the first General Conference of the Methodist Church was to be held in Cleveland, Ohio, in May, 1867. Most of the Annual Conferences of the Methodist Protestant Church elected two sets of representatives, one to attend the General Conference at Allegheny, the other to attend the one at Cleveland. But the Pittsburgh and Ohio Conferences, and it may be some others, elected the same set of representatives to attend both the General Conferences.

The General Conference of the Methodist Protestant Church, according to appointment, held its session in Allegheny, commencing November 14th, 1866. Forty-four representatives were in attendance, from thirteen Annual Conferences. John Scott was elected President, and Joseph J. White and E. A. Wheat Secretaries. George Brown presented the Constitution of the Methodist Church, adopted

by the Union Convention in May preceding, and the Discipline, prepared by a committee of said Convention, of which he was a member. The consideration of these important documents was referred to a select committee of five. This committee, of which Dr. Brown was chairman, in its report, said:

"We find, on thorough examination, that twenty of the twenty-four Annual Conferences entitled to representation in this body, have indorsed the union of the non-Episcopal Methodist Churches. From one we have no report. Three others have yet to act upon the question, at their ensuing sessions, and these will, no doubt, favor the union. We likewise find that seventeen of the twenty-four Conferences have clothed their representatives to this body with full conventional power and authority to so change the Constitution of the Methodist Protestant Church as to enable our denomination, in an orderly way, through this Conference, to place itself under the ecclesiastical economy agreed upon at the Cincinnati Convention (Union Chapel)."

The committee recommended that this body, acting in good faith towards all parties concerned, now enter into the proposed union. This was agreed to, and the report was adopted, embracing the following resolution:

"*Resolved*, That the Constitution, as adopted by the Convention in Cincinnati, in May, 1866, and the Discipline prepared by the committee there appointed, and as amended by this Convention, is hereby adopted, to take effect immediately upon the adjournment of this Convention; and the style and title of this denomination, from and after the adjournment of this body, shall be the 'Methodist Church,' and so to be represented in the General Conference in Cleveland, next May."

Thus, this General Conference, being, by its constituents, fully invested with conventional powers, acted in conventional capacity, as well as in General Conference capacity.

A communication having been received from a body of

Methodist Protestants in North Carolina, who claimed to have been loyal to the Government during the late civil war, asking the General Conference to recognize them as in union with the loyal Methodist Protestant Church of the North, and to embrace them as a Conference District, this request was complied with; a resolution was passed, expressing sympathy in their recent trials and sufferings, caused by the war, and a Conference District was set off and recognized as the North Carolina District.

An Association had been formed at Springfield, Ohio, to raise means to assist young men in obtaining an education for the ministry. A Board of Ministerial Education had been chosen, to serve until the assembling of General Conference. Circulars had been sent out through the denomination, enlisting general interest in the object, and some $4,000 had been secured and invested for the purposes of the Association. The whole was now tendered to the control of the General Conference. The offer was accepted, with grateful acknowledgment of the zeal and liberality of those who had, with so much devotion, brought forward an enterprise so deserving and so useful. A Board of Ministerial Education, located at Pittsburgh, was organized by the General Conference, consisting of William Rinehart, R. H. Marshall, J. H. Claney, James Robison, Alexander Clark and Valentine Lucas. James B. Walker, through whose energy and efforts chiefly the enterprise had thus far made such successful progress, was elected Corresponding Secretary of the Board.

The Board of Missions was continued at Springfield, Ohio, and was constituted of the following persons: Martin V. B. Euans, Ancel H. Bassett, James E. Snowden, William Gunckel, James G. Evans and James M. Johnson. Reuben Rose was elected Corresponding Secretary of the Board of Missions.

A committee of seven, William Gunckel Chairman,

investigated the affairs of the church paper and Book Concern, and made a report, accepting the tender of the Convention, and the offer of the Board of Publication, holding the property, and having control of the publishing interests at Springfield, to now assume control, and hereafter manage the publishing interests, and also accepting and adopting the Constitution of the Board, as placed on official record at Springfield. The committee recommended the enlargement of the *Western Methodist Protestant* to an eight-page sheet, approved the editorial course of Dr. Scott, as Editor for the past two years, and commended the faithfulness and energy of Joel S. Thrap, the Publishing Agent, for the same term. Approval was also expressed of the services rendered the church by Ancel H. Bassett, as Publishing Agent, during a long term of years. The report was adopted. And subsequently, on motion of Valentine Lucas, the name of the paper was changed to the *Methodist Recorder*.

John Scott was re-elected Editor, and Ancel H. Bassett was again chosen Publishing Agent. The following were constituted the Board of Publication: William Gunckel, George W. Kent, James Robison, William Miller, Jonathan M. Flood, James G. Evans, James E. Snowden.

The subject of education and college interests received due attention by the General Conference. William Gunckel and Joseph J. White, Commissioners appointed by the Convention of 1862 to visit Adrian College, made a report of their mission, which seemed a failure, as stated in a previous chapter. But the Collegiate Association of the Methodist Protestant Church had made very encouraging progress in securing an endowment fund for a college, wherever it might finally be located. And a Committee of the Association, it was stated, had recently effected a prospective arrangement with the Wesleyan Trustees for joint occupancy and management of Adrian College, on terms which they had accepted. The Conference commended the endow-

ment enterprise, and recommended that the fund be amply increased. Also, recommended that the terms agreed upon with the then existing Board of Trustees of Adrian College be faithfully carried out, and commended said college to the confidence and patronage of our ministers and people.

The Conference elected the following persons Trustees of the Endowment Fund: Joel S. Thrap, John Fordyce, Zachariah Ragan, Thomas A. Reed, J. J. Gillespie, Robert H. Marshall, John Redman, John Whetstone, George Brown, Nathan R. Swift, Reuben Rose, Thomas J. Finch, James B. Walker, Joseph J. White, William Gunckel, Jonathan M. Flood, Ancel H. Bassett, Joseph J. Smith, James M. Mayall, John Kost, James Ross, H. Stackhouse, Asa Mahan, E. D. Stultz.

Shortly after the General Conference, the new Board of Publication met at Springfield, and after much deliberation, determined on the enlargement of the weekly paper to an eight-page sheet, and the necessary advance of its price to two dollars and fifty cents per year. This went into effect so soon as material and fixtures could be procured. The editor, Dr. Scott, with his enlarged field, entered with renewed energy upon his duties. And the former publisher, after his respite, now reinstated, resumed the duties with a will. Meanwhile, the retiring agent, Brother Thrap, entered at once upon the agency of Adrian College, where he since had a long and successful career.

CHAPTER XXXVII.

FIRST GENERAL CONFERENCE OF THE METHODIST CHURCH, CLEVELAND, OHIO, MAY, 1867—KANSAS CONFERENCE—RESIGNATION OF EDITOR SCOTT—ALEXANDER CLARK SUCCEEDS—MARSHALL COLLEGE.

THE assemblage designated and constituted as the first General Conference of the Methodist Church, was almost essentially a Methodist Protestant body, minus the name. This had, by agreement in the union compromise, been changed, by omitting the word "Protestant." On May 15th, 1867, according to appointment, the body assembled in the city of Cleveland, Ohio. At least twenty-two of the Methodist Protestant Conferences had elected representatives to the Conference. Fifty-three of these representatives, from sixteen Annual Conferences, were in attendance. Not a single Annual Conference of the Wesleyan denomination was represented, and but four ministers and three laymen of that order were present. There was a too manifest backing off from the union arrangement, on the part of the main body of the Wesleyans. All the leading ones who had proposed and advocated the union were now among the missing—had returned to the Methodist Episcopal Church, or made arrangements to do so. And the main remaining nucleus of the Wesleyan denomination, centering at Syracuse, New York, where was published their official paper, had settled upon a purpose to hold out as a distinct body. More than this; those connected with Adrian College, excepting Professors McKeever and Lowrie, did their

utmost to defeat the arrangement for joint proprietorship, and joint management of the college, the very arrangement which they had proposed and invited. They now sought to oust the "Methodist" body from any position or participation in the college, after they had in good faith entered into arrangements for co-operation. Yet there were of the Wesleyan body some honorable exceptions, though by no means numerous. And the General Conference, in good faith fulfilling its conventional pledges, declared the "union, in the manner originally contemplated, an accomplished fact."

Thomas B. Graham, of Ohio, was elected President of the General Conference, and Professor Lowrie and Thomas B. Appleget Secretaries.

The Board of Missions and the Board of Ministerial Education were both continued without change, the former at Pittsburgh, the latter at Springfield, and Reuben Rose was re-elected Secretary of the Board of Missions, and James B. Walker was re-elected Secretary of the Board of Ministerial Education.

The Conference, by a committee, investigated the condition of the publishing interests, and found property in Springfield, unencumbered assets above liabilities, about twenty thousand dollars. The Publishing Agent was enabled to report that the enlargement of the paper, with the increase of its price, had thus far proved a success, and seemed to be sanctioned by our people. Immediately after the issuing of first number, in the improved and enlarged form, the responses in support of the enterprise began to come in from all quarters. For the twenty-three weeks, from December 1st, 1866, to the middle of May, 1867, over seven hundred new subscribers were received, being an average of thirty-two for each week from the commencement, including the three weeks of delay for the new material and new arrangements. The cash receipts for the

same period, from all sources, and for all purposes, averaged two hundred and forty-nine dollars per week, or forty-eight dollars per day, for each business day from the time of the Allegheny General Conference. The agent was grateful to say, that within this fractional term, between the two General Conferences, he was thus enabled to meet the current expenses, and to pay off over one thousand dollars of previous indebtedness, which he found standing against the office when he resumed the charge thereof.

George Brown, of committee appointed by Cincinnati Convention of 1866, submitted copy of the Discipline prepared by said committee. The same was acted upon, section by section, from day to day, discussed, amended, and adopted, and the whole prepared for publication.

The General Conference devoted much attention to college interests. The action of the Methodist Protestant General Conference, at Allegheny, in appointing a Board of Trustees of the Endowment Fund was approved and endorsed. It was announced that Adrian College, which was originally organized under the auspices of the Wesleyan Connection, has now, in a legal and honorable manner, become the property of the Methodist Church; that at the present time, two Boards of Trustees were necessary, one for the Fund and one for the College. But changes in the charter were contemplated, by which the two would be united, and the church become possessed, in due form, of both the college and its endowment. This was afterwards verified.

John Scott was re-elected Editor and Ancel H. Bassett Publishing Agent. Some members of the Conference considered these elections superfluous, and declined to take any part in them, as the elections made at the General Conference in Allegheny, last fall, were for a term of four years, and needed only to be endorsed by this Conference.

A committee was appointed to compile a new hymn-

book, consisting of William Reeves, Alexander Clark, I. W. Keever, William Rinehart and Jacob A. Dohrman.

The statistics obtained at this General Conference exhibited a membership of 49,030.

A majority of the commissioners appointed by General Conference, to consider and act upon propositions for removal of the Publishing House to some other city, met at Springfield, on October 30th, 1867. The result of their deliberations was, that inasmuch as no definite proposition was received from any other city, pledging either money or real estate, for the purposes of the Book Concern, the commissioners referred the whole question back to the next General Conference.

In 1867, Thomas H. Colhouer, formerly of the New Jersey Conference, latterly of the Pittsburgh Conference, and now its President, issued his work entitled "Non-Episcopal Methodism, contrasted with Episcopal Methodism." It is a volume of three hundred and sixty-one pages, and embraces an elaborate and thorough investigation of governmental Methodism, in all its phases, historically and practically. Three large editions of the work have been circulated.

In 1868, Charles Caddy, one of the senior members of the Ohio Conference, published the "Life and Times of Rev. Robert Dobbins." This volume is a pleasant and merited tribute to the memory of a good man, who had for many years been regarded the patriarch of his Conference.

For several years, anxious efforts were made, through various agencies, under the Board of Missions, to effect permanent organizations in Kansas. Under the devoted labors of Moses Jared, by the blessing of God, about 1867, matters took encouraging shape for progress and building up. Brother Daniel Young gives us this account: "The first Conference that I attended in this State was in the fall of 1868. Three preachers only, besides myself, were

present, Moses Jared, the missionary, Nelson Burgess and Brother Crane, and three delegates, all told. That year I did the best I could for Humbolt Mission. Through sickness, I missed the next Conference. At the session of 1870, we had several accessions to the ministry. Here we cut loose from dependence on the Board of Missions, to live on our own resources. Eight of us preachers entered into a bond, pledging ourselves to venture out, in old Methodist style, to make our Conference live by its own exertions. From that date we have prospered. We now (1877) have over seventy traveling and local ministers, and 1,503 members reported at last session."

Meanwhile, providentially, other helpers came to the field. Samuel Young, with a colony from West Virginia; Jacob Nichols, from Muskingum; Reuben Baker, the present wide-awake President, from North Illinois, with others equally deserving of mention. And now the Kansas Conference would compare favorably with Conferences in older States.

At the annual meeting of the Board of Publication, in May, 1870, Brother Scott tendered his resignation as editor, to take effect on the 1st of September, in view of returning to the pastoral service. The Board elected Alexander Clark to serve as editor for the remainder of the term, till next General Conference. He accordingly, in due time, assumed the duties, retiring from the pastoral service, and removed his family to Springfield.

About the year 1855, the North Illinois Conference entered into spirited measures to establish a college at Henry City, Ill. A charter was obtained from the Legislature of the State, with university privileges and powers. Considerable money was raised by subscription in the church, while citizens of the place made liberal subscriptions for the enterprise. A beautiful plot of ground of ten acres, within the city limits, was secured, and a fine three-story brick

building erected. An academic school was organized, and was continued, with varied success and under various administrations, until the year 1870. In 1857, Professor George B. McElroy was elected to preside over the institution, and so continued for a number of years. Subsequently, Dr. John Kost took charge of the college as President, and a full Board of Trustees was organized. The catalogues for three years of Dr. Kost's administration, present encouraging exhibit. But, unfortunately, the enterprise was crippled with debt, the means contributed from the church having been expended in building, instead of being invested for endowment purposes. Meanwhile, Adrian College, elsewhere more definitely spoken of, was coming into successful operation, as a general institution for the church. In view of enhancing its success, and promoting the interests of the greatest number, propositions were made from Adrian College to the Trustees of Marshall College to unite the two institutions. Opposition was at first made to this, but finally, in view of the general interest, a majority of the Trustees were prepared to vote for the measure. At the meeting of the Board in the summer of 1870, provisional proceedings for union with Adrain College were made, and at the ensuing Conference, in September, at Princeton, the act was confirmed.

CHAPTER XXXVIII.

GENERAL CONFERENCE, PITTSBURGH, 1871 — DEATH OF GEORGE BROWN—REMOVAL OF PUBLISHING BUSINESS TO PITTSBURGH —RESIGNATION OF ANCEL H. BASSETT — JAMES ROBISON PUBLISHING AGENT.

AGREEABLY to announcement, the General Conference of the Methodist Church convened at First Church, Fifth Avenue, Pittsburgh, Pa., May 17th, 1871. Twenty-two Annual Conferences had elected representatives to this body, of whom seventy-six were in attendance, from nineteen Conferences. Ex-Governor Francis H. Pierpoint was elected President, and H. B. Knight and J. R. Mulvane Secretaries. The various church interests were thoroughly scanned, through the usual standing committees; and proposed amendments to the Discipline were considered and acted upon. Fraternal messengers were received from the General Conference of the Methodist Episcopal Church, and from the General Conference of the Methodist Protestant Church. The former was represented by J. G. Bruce and S. M. Merrill (afterwards bishop). These were responed to by George Brown and William Collier. The latter denomination was represented by J. T. Murray and Thomas McCormick. These were responded to by Cornelius Springer, Ancel H. Bassett and President Pierpoint. These interchanges were altogether cordial, and indicated, on all hands, an increasing spirit of fellowship and co-operation in Christian work.

From the reports of the Secretary and Board of Ministerial Association, it appeared that that enterprise had

proved a success, and been attended by very useful results. J. B. Walker was unanimously continued as Corresponding Secretary, and the Board was continued at Pittsburgh, to be constituted hereafter of the following persons: G. G. Westfall, I. W. McKeever, T. H. Colhouer, J. H. Claney, R. H. Marshall, William Morrison, and the Secretary.

The Board of Missions was ordered to be located at Pittsburgh, to consist of the following persons: William Collier, T. F. Scott, H. B. Knight, Robert Marshall, John Scott, John H. Claney, and the Corresponding Secretary, to which latter office Charles H. Williams was elected.

The interests of Adrian College received full attention, and were ably represented by President Mahan and others. Early in 1869, a disaster had occurred in the destruction of one of the main buildings, South Hall, by fire. But the friends of the institution were excited to a noble effort to raise means to replace the building, and it was done, at a cost of some $13,000. The terms of fifteen Trustees having expired, that number was elected at this Conference to fill the vacancies.

The new compilation of hymns was submitted to the General Conference by Alexander Clark, who was its chief compiler, and having been duly inspected and approved by a committee, of which Dr. A. Mahan was chairman, was adopted, and ordered for publication. The Conference voted a request for George Brown to prepare for publication a volume of his sermons. In reply, he consented to do so, if his life and health should be continued. The work, however, was afterwards only commenced, for within a few months after, the great Disposer of events removed him from this sphere of action. The statistics obtained at this General Conference showed a membership of 52,000.

The report of the Publishing Agent represented that, within the past term, new printing material had to be pur-

chased, at a cost of $1,500, and that necessary improvements of the building and premises had involved very considerable expense. Not to mention other increased expenses, our book business was impeded by the announcement of a forthcoming new compilation of hymns, for which there was several years' waiting; and this rendered almost valueless the plates of our previous hymn-book, which were yet in good condition, and this, of course, was now in little demand. Yet we had a net increase of more than one thousand subscribers to the church paper, and a balancing of our business record showed receipts above expenditures during the term, $575.51.

The affairs of the publishing house were investigated by committee, whose report, from the pen of John Scott, reviewed the action of the Board of Trust, at Springfield, thus:

"In 1859, the Board proceeded to raise subscriptions, purchase a lot, and erect buildings thereon, which subscriptions were raised in part in the city of Springfield, and in part from the whole church, or such portions of it as were reached. The committee find that the Board of Trust received from the Baltimore concern $2,300; from the city of Springfield, $1,500; from the Ohio Conference, outside of Springfield, $5,940; for book bindery (chiefly in Ohio Conference), $3,500; from other Conferences, $3,000; making in all, $16,260 for buildings, presses and other purposes. The committee are gratified with the exhibit of the Publishing Agent, and of the Treasurer of the Board of Publication, which show that the business of the concern has been so conducted as to not only meet current expenses, but also to leave a small balance in the Treasury. It appears also that the property held by the Board for the church has steadily increased in value, and is now worth from two to three times its original cost. The assets of the concern are estimated at $23,500, while its liabilities are given as being but $700."

A majority of the committee recommended the removal of the Book Concern to some other locality, forasmuch as Springfield is an interior city, and does not possess so great

advantages for a successful publishing business as a larger commercial city. A minority report, dissenting, was presented, but the proposition of the majority was carried, by a vote of 28 to 26, and Pittsburgh was selected as the place to which the business should be removed.

The Conference voted unqualified approval of the editorial service of John Scott and Alexander Clark, and of the business management of Ancel H. Bassett, the Publishing Agent. The two last named incumbents, respectively, were re-elected for another term of office.

The following were elected to serve as the new Board of Publication at Pittsburgh: I. W. McKeever, William Morrison, William Collier, William J. Troth, John Burns, R. H. Marshall, William Rinehart. Brothers Morrison and Marshall declined to serve, and J. J. Gillespie and John Croft were afterwards appointed to fill the vacancies. But it was ordered that the old Board of Publication, and its Executive Committee, at Springfield, should continue in office until the removal of the Book Concern to Pittsburgh, which was to take place in the ensuing month of October.

The order for the removal of the Book Concern was regarded with regret at Springfield, and throughout the Ohio Conference, where so much had been contributed to build it up, and where it was in successful operation, unincumbered with indebtedness. But the disappointment was amicably submitted to; and the Ohio Conference, at its next session, voted to accept the situation, and to continue all possible encouragement and aid to the publishing interests, at the new locality.

Business was conducted, and papers were issued regularly at Springfield, to the time ordered for the transfer to Pittsburgh. The responsibilities of the sudden winding up of a business of over sixteen years at Springfield, the removal, and opening out in a new locality, a great city, under embarrassing disadvantages, proved very oppressive

upon the Publishing Agent. His colleague, the editor, had accepted leave of absence, about the middle of September, to spend three months at San Francisco, Cal., in view of the improvement of his health, from which place he returned to Pittsburgh just at the ending of the year 1871. The last issue of the *Methodist Recorder* at Springfield, bore date October 25th, 1871, and contained the announcement of the death of a venerable former editor, George Brown, which took place on said date. Immediately after the sad rites of this occasion, our goods, including printing apparatus were shipped by railroad to their destination. But the railroad service was, at the time, so overcrowded, owing to the suspension of navigation, that, for more than a week, we were kept in waiting for our goods, and our printers standing idle, unable to reach their types. And then the rented apartments, at first procured, were inadequate for our work. Our first issue at Pittsburgh was dated November 15th, and for a number of weeks it was impossible to effect arrangements for having our issues in good time. We were not enabled to issue the new hymn-book until in March, 1872.

Here let it be mentioned that William R. Calhoon, printer, officiated in the removal of the office and printing material to Pittsburgh, in 1871, as he had done in the removal from Zanesville to Springfield, in 1855. He had entered the office, when a youth, in 1845, when under the charge of the author of this work; and he has been with it, in all its changes, save one or two intervals of absence. And at the time of this writing, he is on hand, as the "old reliable," in charge of the *Methodist Recorder* printing office, under Brothers Robison and Clark.

On the first day after his arrival in Pittsburgh, the Publishing Agent experienced an attack of a disease from which he did not find full relief during his entire stay in that city. Having seen our business and effects successfully trans-

ferred to Pittsburgh, and having now seen its chief difficulties overcome, and the new career somewhat fairly commenced, under the new Board, in the new headquarters, on February 7th, 1872, he tendered his resignation to the Board of Publication. The Board afterwards elected James Robison, of the Pittsburgh Conference, a man of tried integrity and business capacity, to fill the vacancy. But, by reason of engagements in the pastoral relation, he was not at liberty to take charge of the business until July 1st, when the former incumbent gladly gave place to him, with sincerest prayers for his success.

For the period of a year or more from the removal, the change of our business from an interior city involved a large increase of expenses. But about May, 1873, the Trustees and church of Fifth Avenue had the generous impulse to appropriate their parsonage property, for the purposes of a publishing house, on very favorable terms. And after the very considerable expense of reconstructing and fitting up the building, the new agent was enabled greatly to reduce the expenses of the business.

On September 20th, 1874, a very interesting memorial service was held in the Sixth Street Methodist Protestant Church, Cincinnati. The building had been in the service for over forty-five years. In it had been held many Conferences and Conventions. It had been the scene of many revivals, and more than ten thousand religious assemblages. But the society had yielded to the whelming tide of business, and the changes of population, and had determined to dispose of the property, and thenceforth occupy instead a church in George street, to be newly fitted up and improved. This was now the last public service held in the old building. Present were as many of the surviving original members as could be convened. Of the number was Shadford Easton, a valued friend of the author for half a century, and long a pillar of the church. James G. Evans, of

Springfield, a gifted layman, who had formerly been long connected with the Sixth Street Church, eldest son of the late William B. Evans, delivered on the occasion an interesting historical address. He gave a list of all the pastors who had served in this church, twelve of whom were still living, and seventeen had deceased. Two of the twelve, however, have since died. And, within eight months thereafter, the speaker himself was called to join the church triumphant. The pastor, John Scott, concluded the services in an impressive manner, after first performing the rite of baptism for the last time in the old sanctuary.

CHAPTER XXXIX.

GENERAL CONFERENCE, PRINCETON, ILLINOIS, 1875.

THE General Conference of the Methodist Church convened at Princeton, Ill., May 19th, 1875. Ninety-two representatives were present, from twenty-three Annual Conferences. This was a larger attendance than was had at any previous General Conference within our history. Brethren came from great distances; as, for the first time at a General Conference, one from Oregon, B. N. Longsworth; three from North Carolina, and a Fraternal Messenger from Lynchburg, Va. John Burns, of Muskingum Conference, was elected President, and George B. McElroy, Ancel H. Bassett and Cornelius S. Evans Secretaries. During the session, A. H. Widney published a small daily paper, the *Daily Recorder*, with abstract of proceedings.

Various questions of church discipline were distributed to standing committees for consideration and disposal.

William Collier, President of the Board of Missions, was present and made report in person. By order of the Conference, this Board was changed from Pittsburgh to Springfield, Ohio, and a new Board constituted, composed of the following persons: Reuben Rose, Cornelius S. Evans, Thomas J. Finch, Joel S. Thrap, William Collier, Hugh Stackhouse, C. R. Underwood, Thomas B. Graham, James M. Johnson. Charles H. Williams was re-elected Corresponding Secretary.

The exhibit of the affairs of Adrian College was quite satisfactory and encouraging. During the past term, Nathan R. Swift had served as General Agent for the institu-

tion, assisted by James B. Walker and Joel S. Thrap. Dr. Asa Mahan having, since last General Conference, resigned his position as President of the College, Reuel Hanks, of New York Conference, had been chosen by the Board to fill the office, but he finally declined to accept the position. George B. McElroy, the present honored incumbent, was then chosen by the Board to serve as President. The General Conference elected fifteen persons as Trustees, to supply places of a like number whose time had expired.

The Board of Ministerial Education was continued at Pittsburgh, and the following persons were elected to compose the Board: David Jones, Joseph L. Simpson, William R. Cowl, John H. Claney, William K. Gillespie, John Munden. James B. Walker was re-elected Corresponding Secretary, and is *ex-officio* a member of the Board. This Association already shows a very useful record, a goodly number of its beneficiaries being already engaged in the active itinerant work, in various Conferences; and twelve or more young men of promise are now receiving aid in their preparation for the ministry in college.

The reports of the Publishing Agent, Brother Robison, and of the Board of Publication, presented an encouraging view of the state of our publishing enterprise. Some heavy expenses had to be overcome; as, stereotyping the hymn-book, including also a pulpit edition, $2,287; reconstructing and improving the Book Room property, $2,583; a loss of over $1,000 in types, paper, and fixtures, by fire, and the new expense now placed upon all publishers, by congressional law, the prepayment of postage on all papers issued. But the subscription list of the *Methodist Recorder* stood higher in its number than at any previous period (though many subscribers were in arrears); the receipts for advertising had largely increased each year since the removal, while the book sales had decidedly improved. The liberality of the Fifth Avenue Church, in transferring

its parsonage property, on favorable terms, was recorded; also the liberality and kindness of J. J. Gillespie, the President of the Board, in pledging his personal means and credit, in the time of extremity with the Agent, during the panic of 1873. A vote of thanks was given to said church, and to said President. By a large vote, in each case, Alexander Clark was re-elected editor, and James Robison Publishing Agent.

A new General Board was constituted, called the Board of Church Extension, located at Princeton, Ill. The following persons were chosen to fill this Board: J. R. Mulvane, James M. Mayall, P. J. Strong, T. Kelley, Perry F. Remsburgh, Alexander H. Widney, James Ross, William H. Jordan, George L. Taylor. Alexander H. Widney was elected Corresponding Secretary of this Board.

The following entry is from the journal of this General Conference:

"Hon. C. W. Button, of Lynchburg, Va., a leading and honored member of the Methodist Protestant Church, appeared as Fraternal Messenger, representing the General Conference of that denomination, and addressed the Conference in words of kind and tender greeting. He assured us of a rapidly growing sentiment in the church he represented, in favor of an organic union between the two bodies. He said that they fondly cherished the hope that, ere long, the divided stream may again become one.

"Wilson R. Parsons responded, reciprocating the kind and Christian greeting of the address. He represented the Methodist Church as in full tide of progress towards reunion. Brothers Thomas H. Colhouer and John Scott also responded appropriately."

In accordance with the above, the Conference adopted the following expression, from its Committee on Methodistic Union:

"Inasmuch as the cause for suspension of official relations by the Conferences of the North, now represented in this General Conference, is now entirely removed by the providence of God; and the suspension having from the first been declared to be only contingent upon the continuance of the cause complained of; and,

"WHEREAS, Furthermore, the General Conference in the South, assembled at Lynchburg, May, 1874, did, in accordance with mutual advances for reunion, elect nine Commissioners, to meet nine co-ordinate Commissioners, expected to be appointed by this General Conference, now in session, to deliberate together, and devise plans for reunion, alike honorable and desirable to each; therefore this committee unanimously recommends the election of nine persons as Commissioners for said purpose.

"*Resolved*, That we cordially welcome to our Conference brother C. W. Button, of Lynchburg, Va., whose message to us has been so intelligent, cordial, and fraternal, that he shall be remembered as an agent of grace while in our midst."

Commissioners were appointed, under the above order, as follows: John Burns, Joseph J. Smith, Thomas J. Finch, Francis H. Pierpont, J. J. Gillespie, Elias A. Wheat, Perry F. Remsburgh, Alexander Clark, George B. McElroy.

During the session, the General Conference was visited by William Hunter, D. D., editor of the *Pittsburgh Christian Advocate*, Fraternal Messenger appointed by the General Conference of the Methodist Episcopal Church. Besides, the venerable senior bishop (Janes), of the same church, also made us a visit, which he stated was voluntary and unofficial, as he came not under regular appointment. But upon invitation, he delivered, on May 25th, a pleasant address, of about an hour, before the Conference, replete with words of kind feeling, and distinctly favoring organic union for all branches of Methodism. President Burns, and brothers Alexander Clark and John Scott delivered brief impromptu responses, duly reciprocating the kindly sentiments expressed by the bishop.

For Friday morning, the 28th, we have this entry in the journal of the General Conference:

"At 10 A. M. the hour was devoted to the presentation and address of Rev. William Hunter, and responses thereto. Dr. Hunter addressed the Conference, in the kind spirit which belongs to his nature. He showed that the tendencies of the times are all looking towards a unifying of all the members of the Methodist family. Two legitimate but distinct Methodist bodies, he thought, can not occupy the same territory without friction; hence the need of union. He accorded all charity and Christian confidence to those of the minor branches; and kindly gave notice that the latch-string of the old homestead is hanging out, for all disposed to enter.

"Ancel H. Bassett responded to the address, reciprocating its expressions of Christian sympathy and good-will. He briefly sketched the circumstances that ultimated in the organization of the Methodist Protestant Church, delicately referring to the expulsions of 1828, at Cincinnati, which necessitated the secession, he having been a witness of the proceedings. In this light, he regarded our organization as a providential necessity, and considered that we owe no apology for our distinct denominational existence. Our church, he claimed, is a child of Providence; and our mission, he held, has *not yet run out.* He congratulated the Methodist Episcopal Church that they had introduced lay delegation into their General Conference, thus conceding the great principle for which we have ever contended; and he expressed the hope that the day is not distant when they will introduce lay representation into the Annual as well as General Conferences.

"Rev. John Cowl, in kind and generous words, greeted the messenger. We do not, he said, intend that the Methodist Episcopal Church shall to-day excel us in love, or in any of the elements constituting a true Christian manhood.

We will have no serious strife with a sister denomination. With them we are one in striving to win souls to Christ, and promoting all the interests of His kingdom. The speaker, in closing, led the Conference in singing the spiritual song, originated by Dr. Hunter, commencing,

"'Joyfully, joyfully, onward we move.'"*

Subsequently, on motion of Wilson R. Parsons, the following resolution was adopted:

"*Resolved*, That while we are very grateful for the kindly sentiments and Christian courtesy extended to the Methodist Church, by the Methodist Episcopal Church, it is our firm and unalterable conviction that the Methodist Church has a providential mission, and that we deem it our bounden duty to adhere to our distinctive organization, till our principles of church government are fully recognized by the world."

As the life of George Brown was not spared to complete the volume of sermons contemplated at last General Conference, resolutions were passed, requesting John Scott to collect what would prove valuable of his posthumous papers, and prepare the same for publication, with the leading facts of his life.

The following, introduced by Brother Scott, was adopted:

"*Resolved*, That this General Conference, in view of the felt want of a reliable history of our church from its beginning, most respectfully request Ancel H. Bassett, who largely has the materials at hand, and whose knowledge of our history is, perhaps, greater than that of any other living man, to prepare such a work at his ear-

*Both those venerable visitants at this General Conference, Bishop Janes and Dr. Hunter, have since been called to rest from their labors. Bishop Edmond S. Janes, senior bishop of the Methodist Episcopal Church, died in New York City, September 18th, 1876, in his seventieth year. William Hunter, D. D., formerly editor of the *Pittsburgh Christian Advocate*, but since Presiding Elder of Cleveland District, died at Cleveland, Ohio, October 18th, 1877, in his sixty-seventh year. They were both esteemed as eminently useful men.

liest convenience, and either publish the same, or arrange with the Board of Publication to do so."

The following resolutions, offered by John Scott, declarative of the status of our church, were adopted:

"*Resolved*, That all the changes which were made by the General Conference which met at Allegheny City, Pa., in November, 1866, in the Constitution and Discipline of the Methodist Protestant Church, including the change of name, from 'Methodist Protestant' to 'Methodist,' were made in a strictly legal and constitutional way, the said General Conference having been clothed with conventional powers, by the requisite number of Annual Conferences, according to the provisions of the Constitution for said purpose.

"*Resolved*, That the acceptance of the Discipline of the Church, as thus amended by the various bodies represented in the General Conference, in Cleveland, Ohio, in May, 1867, was not the organization of a new body, but the union of other elements with the Methodist Church, whose Constitution and Discipline they substantially adopted; therefore,

"*Resolved*, That the Methodist Church is not a new organization, dating its existence from the General Conference held in Cleveland, Ohio, in May, 1867, but that it is substantially the Methodist Protestant Church, in all that is essential to its identity, the name having been changed in a legal and constitutional manner."

The statistics collected at the General Conference exhibit a membership of 53,400, so far as obtained.

Thomas J. Finch, of Springfield, Ohio, was appointed Treasurer of General Conference funds. Each Annual Conference was requested to pay over to said Treasurer, annually, out of a General Conference collection, the sum of one-half cent per member in the District. The amount to be applied to defraying expenses of Commissioners and others, in carrying out the requirements of the General Conference. Any funds remaining over, to be subject to the disposal of the General Conference.

On motion of S. H. Flood, of Indiana, the Commissioners, now appointed, were precluded from entering into

any arrangement with the Commissioners of the Methodist Protestant Church, to consummate the union, without their action being subject to approval or rejection by the next General Conference.

William H. Jordan, the devoted pastor of the church in which were held the sessions of the General Conference, by leave, made a statement of the history of the church, and its present embarrassments, and made an effective appeal to the Conference and the community for the relief of the society. A committee was appointed, and resolutions adopted, extending sympathy and aid. In pursuance of same object, W. H. Immke, a photographer, executed a fine group, embracing pictures of ninety-seven persons who were in attendance. Many copies were sold, throughout the country, for the benefit of the Princeton Church.

CHAPTER XL.

ACTION OF THE UNION COMMISSION, 1875, AND RESPONSE OF THE CHURCHES AND CONFERENCES.

THE General Conferences, respectively, of the Methodist Protestant Church and of the Methodist Church, having each appointed nine Commissioners, to confer together and agree upon a Basis of Union of the two churches, a meeting of said Commissioners was held at the First Church, Pittsburgh, Pa., on Friday, October 22d, 1875.

The two Boards met in joint organization. Lawrence W. Bates, of the Methodist Protestant Church, was elected President, and George B. McElroy, of the Methodist Church, Secretary. Seven of the nine Commissioners appointed for the former church, namely, Lawrence W. Bates, S. B. Southerland, B. F. Duggan, R. H. Wills, William M. Betts, ministers; O. Hammond, William Vandervort, laymen, and the entire nine appointed for the Methodist Church were in attendance, namely, John Burns, Joseph J. Smith, Elias A. Wheat, Alexander Clark, George B. McElroy, ministers; Perry F. Remsburgh, J. J. Gillespie, Thomas J. Finch, Francis H. Pierpoint, laymen. A subcommittee, which was appointed, went through the two Disciplines, and reported to the Board modifications of each, in view of producing one for joint adoption. The Joint Commission continued in session till the ensuing Monday evening, and closed its labors harmoniously, having agreed upon a Basis of Union, to be published in the *Methodist Protestant* and in the *Methodist Recorder*. The Commission-

ers recommended that a Convention of each church be called to sit in the city of Baltimore, Md., on the second Friday of May, 1877.

ACTION OF THE CONFERENCES—THE RESULT.

All the Annual Conferences of the Methodist Church, twenty-one in number, at their sessions, severally, during the year 1876, took action, concurring in the Basis adopted by the Commissioners, and elected representatives to the proposed Convention at Baltimore.

In the *Methodist Protestant* of December 30th, 1876, the editor, Dr. E. J. Drinkhouse, announced having received official notice that the twenty Annual Conferences recognized in the Methodist Protestant Discipline, had voted on the call of the Convention, with the following result: Affirmative, 16; negative, 4. Yet all the Conferences voting negatively, notwithstanding, had elected full delegations.

An unfortunate estrangement, however, which took place in North Carolina, during the late civil war, had resulted in a complication which was left to be settled by the Conventions. The North Carolina Conference of the Methodist Protestant Church instructed its representatives in Convention to use their best efforts to procure a provision that said Conference shall have the right to receive or reject, by vote, any ministers or preachers who may be members of the two Conferences within the State, now recognized by the Methodist Church.

Responsive to this demand, the Western North Carolina Conference of the Methodist Church, voted to concur in the proposed union, upon the "only condition, that we enter into the union upon equal terms, and equal privileges, with the Methodist Protestant Church of the North Carolina District." The Eastern North Carolina Conference adopted a similar expression.

CHAPTER XLI.

FRATERNAL VISITATIONS AND RECOGNITIONS ABROAD.

IN MAY, 1876, the two branches of our denomination were faithfully and creditably represented by visiting messengers, before the General Conference of the Methodist Episcopal Church, in the city of Baltimore. Their efforts seem to have been in each case successful. They met with the most courteous attention and appreciative hearing. Alexander Clark, editor of the *Methodist Recorder*, represented the Methodist Church. The venerable senior bishop (Janes) presiding, very affably opened the way for his reception before the body. Pressing business was deferred, at an inconvenient hour, in deference to him and his message. An address, prepared by Drs. Scott and Cowl, who were providentially prevented from coming as messengers, was first read, while its sentiments were received with evident commendation. The messenger, having been introduced by Dr. Lowrie, addressed the Conference with all freedom. The *Daily Christian Advocate* spoke of his address as admirable in kind, and said it was listened to with great satisfaction, and even applause. The bishop said: "I can assure our brother that the Conference will express, by resolution, its appreciation of the manner in which he has performed his service before it to-day, and also of our fraternal interest in the branch of Methodism which he represents."

It is noteworthy that on the same day, May 10th, but at

an earlier hour, the venerable Thomas McCormick, then in his eighty-fifth year, and at the time supposed to be the oldest surviving minister of the Methodist Protestant Church, was presented to the Conference, and was invited by the bishops to a seat with them upon the platform. This circumstance is remarkable, for the reason following: Father McCormick is the last surviving one of eleven local ministers, expelled from the Methodist Episcopal Church, in Baltimore, in 1827, for their participation in the cause of reform. The edict of his expulsion was confirmed by the General Conference in 1828, and that act has never been reconsidered. He has never repented nor retracted, but he is as firm in his views as he was half a century ago.

On the ensuing day (May 11th), S. B. Southerland and Charles W. Button were received and listened to as representatives of the General Conference of the Methodist Protestant Church. Dr. Braden, in presenting them, which he did in highly complimentary terms, spoke of their denomination as "the pioneers in the introduction of the lay element into the Conferences, and the highest judicatories of the church." The venerable presiding bishop (Janes) most courteously introduced them to the Conference, and opened the way for each to address the assembly.

In the course of an able and somewhat lengthy address, Dr. Southerland said:

"Nearly fifty years ago, your people and ours had some words, and parted. The words were bitter and sharp, and the parting was sad and distressing. Very many of the participants in the scenes of sadness to which I refer have passed from earth. On our side, the survivors are few; and so far as I know them, they have brought down their long journey of lapsing years no bitter remembrances. For the most part, the present membership of your church and of ours, can only have historical knowledge of the causes which produced the separation. I presume that the larger part of this General Conference is in this category, as I am also."

Brother Button also addressed the assembly, in his accustomed happy vein of sentiment. Among other good things, he said:

"It was my happiness, a twelve month ago, to meet, away out in the center of the Prairie State, your senior bishop, who, like myself, was on a fraternal mission to a younger branch of our family than even the Methodist Protestant Church. I know how kindly he was greeted, and how warmly his visit and his message were received by these non-Episcopal Methodists. Those who have more right to speak for them than I have (Alexander Clark) gave you such assurance yesterday, and told you also that there is a growing prospect of a reunion of that body with ours, from which it separated upon the same issue, now obsolete, which rent you in twain, in 1844. Both they and we have pretty much come to the very rational conclusion that a statute of limitation should apply, and that the *effect* ought not to continue so long after the *cause* itself has ceased. May I not indulge the hope that our reunion, if in the providence of God it shall be secured, may prove to be the augury of your reunion, North and South; and that henceforth all friction, strife, uncharitableness and sectional asperities, will cease among American Methodists forever."

At the conclusion, on motion of Dr. Whedon, a resolution was passed, expressive of the gratification and delight of the Conference, in hearing from the fraternal delegates of the Methodist Protestant Church.

On May 18th, 1876, Alexander Clark sailed for Europe, in view of visiting the several Conferences of British Methodists, to which he was a duly appointed messenger from the Methodist Church.* And though he was not directly deputed to represent the Methodist Protestant wing of the denomination, yet, in his addresses before the several assemblies, he took pains to present also the Methodist Protestant Church, as a kindred branch, and expressing the strong probability of a speedy union and consolidation into

*Edward Sellon, of North Illinois, had been originally named for this mission, but had declined the service.

one. Both the messenger and his message were everywhere treated with marked attention and respect.

On June 10th, he visited, and, by invitation, addressed the Conference of the Primitive Methodists, at Newcastle-upon-Tyne. He was introduced by President Dickinson, who stated that this was the first time that the Primitive Methodist Church had been visited officially by any branch of Methodism in America. At the appointed hour, the audience room was crowded, galleries and aisles full. Before the messenger had spoken a word, he was welcomed with applause, and tears and shouts of happy greeting. He was kindly heard, in a lengthy address, which was frequently applauded. A cordial response was made by Samuel Antliff, a leading minister. The exercises occupied nearly two hours. The Conference adopted a vote of thanks for the address, and an expression of kindly sympathy towards the sister Methodist branch in America represented.

He next visited the Conference of the New Connexion Methodists, at Dewsbury, England, on June 15th. This is a very dignified body, composed mostly of highly educated men. The venerable minister, S. Hulme, who introduced our messenger, said:

"We welcome him the more cordially because he represents the Northern section, which supported the honor of the denomination in the terrible struggle for the overthrow of slavery. I take pleasure in introducing a representative from a church that stood by the cause of equal rights to all men; for that people are our kindred, and are entitled to our esteem and love."

During the address of Mr. Clark, which fills five columns of the *Methodist Recorder*, he was greeted by frequent applause. Dr. Stacy responded in an enthusiastic address, followed by several others. A complimentary resolution was adopted, expressing to the messenger, and to the church

which he represents, "sincere and fervent affection and esteem."

During the same month, the Irish Wesleyan Conference held its session at Dublin. Brother Clark, not finding it practicable to reach there at the time, addressed to the Conference a fraternal letter, dated at London, June 20th. The address was received and treated with due consideration, and a fraternal response was returned through the Secretary. Herein our church was complimented for its "noble stand," heretofore taken in opposition to slavery, and congratulated that principle and right have triumphed in the overthrow of the great iniquity. It was added: "You will be glad to hear that we have matured and adopted a plan of lay representation in the Conference, which we believe will give general satisfaction."

On July 26th, 1876, the Annual Conference of the United Methodist Free Churches of England met at Sheffield. On the ensuing day, our representative was introduced to the assembly, and delivered an extended address of greeting from our branch of American Methodism. This was received with cordiality and enthusiasm, and was listened to with profound attention. So says the *Magazine* of that people, in which it is published in full. Several leading ministers delivered complimentary responses, and a resolution was adopted, welcoming the messenger, reciprocating his fraternal sentiments, and expressing regards and prayers for the denomination he represents.

On July 29th, our messenger visited the old parent body, the British Wesleyan Conference, at Nottingham, England. He met a courteous reception, and delivered an address, which is published in the *London Watchman*. That journal adds: "Dr. Rigg replied to the address, in appropriate and eloquent terms, reciprocating the sentiments so beautifully expressed by Dr. Clark."

The Annual Conference of the Bible Christians of En-

gland was holding its session at St. Austell, simultaneously with the sessions of two of the other bodies above named. It being impracticable to reach that Conference, our messenger addressed to it a fraternal letter, which was received and treated with respectful and kindly consideration. The Bible Christian Conference addressed a prompt reply to the messenger, bearing these, with many other kind words:

"We heartily reciprocate the fraternal greeting you have conveyed to us, and unfeignedly rejoice in the catholic spirit manifested toward us, by our brethren on the other side of the Atlantic. We beg to assure those brethren that the kind expressions of Mr. Clark have greatly refreshed our spirits. We affectionately request you, beloved brother, to convey to your brethren in America a full assurance of our sincere regard, and of our earnest desire for your prosperity in every field of your operations."

CHAPTER XLII.

GENERAL CONVENTION OF THE METHODIST CHURCH, BALTIMORE, 1877.

THE General Convention of the Methodist Church, agreeably to appointment, assembled at the Methodist Protestant Church, corner of Green and Lombard streets, Baltimore, on May 11th, 1877, and was called to order by John Burns, the President of last General Conference.

Twenty-two Annual Conferences of the Methodist Church had elected representatives to this Convention. The number elected was 108, the number in actual attendance was 78, from seventeen Annual Conferences. In accordance with action of last General Conference, the Indiana and North Indiana Conferences had been united in one, and the Iowa and North Iowa Conferences had, in like manner, been consolidated. Meanwhile the small Conference in Wisconsin had been merged in the North Illinois Conference.

Joseph J. Smith was elected President, and George B. McElroy Secretary, and William H. Jordan and Cornelius S. Evans Assistant Secretaries.

On the same day and hour, a similar Convention of the Methodist Protestant Church was assembled in Aisquith Street Church, in same city. The announced object of these two Conventions was to consummate a union between the Methodist and the Methodist Protestant Churches. The aggregate number of representatives in attendance in the two Conventions was 148.

In the Methodist Convention a difference of opinion was developed, regarding the powers of the Convention, and also as to whether the Basis of Union should be acted upon as a whole, or considered *seriatim*. But a committee, having the matter in charge reported, through Thomas B. Appleget, of New Jersey, that, in their judgment, the Conferences represented have conferred full powers upon their representatives, not only to effect the union, but also to discharge all the duties of a General Conference. After some debate, this report was adopted.

A Committee of Conference, of seven, was appointed to confer with a similar committee of the Methodist Protestant Convention, to arrange preliminaries for consummating the proposed union. John Burns, G. G. Westfall, Samuel M. Lowden, Elias A. Wheat, Perry F. Remsburgh, Thomas J. Finch and A. Harper were appointed. Information was received that the Methodist Protestant Convention had taken similar action.

In the Convention, on Saturday afternoon (May 12th), Ancel H. Bassett presented the venerable Thomas McCormick, of Baltimore, the only surviving one of the eleven ministers expelled as Reformers in this city in 1827. He referred to the fact that in 1816, just sixty-one years ago, the General Conference of the Methodist Episcopal Church assembled in this city; that Bishop Asbury died on his way to that Conference, that his remains were brought on during the session. They were borne upon the shoulders of twelve men, of whom Thomas McCormick was one, for the distance of about a mile, to the Eutaw Street Church, followed by the whole General Conference, and a large concourse of citizens, all on foot, for they did not in those days use tasselled hearses and silver-tipped carriages for such occasions. Father McCormick is the only surviving one of the bearers. And as that large General Conference, over three-score years ago, was mostly made up of aged and venerable men, it is

believed that not one of the whole party is now living upon earth, save our friend McCormick, now here present. One year ago, in the General Conference of the Methodist Episcopal Church, in this same city, the bishops invited him to a seat with them upon the platform, not regarding the fact that he had been expelled from the church, and had not repented.

The entire Convention now rose up to greet the venerable man, eager to see and hear him, and take him by the hand. He delivered a very sensible and feeling impromptu address, after which the whole assembly broke out in singing some lively spiritual songs. Augustus Webster, a venerable patriarch of the Maryland Conference, now rose and made a very pathetic and earnest speech, in which he lauded the movement for reunion of the churches.

The Basis of Union was read entire, followed by miscellaneous discussion, without taking definite action, out of deference to the Committee of Conference. A resolution, offered by Dr. Scott and President McElroy, was adopted, commending the publication of a history of our church, written by Ancel H. Bassett, at the instance of the last General Conference.

The report of the Joint Committee of Conference was submitted, embracing the following points: 1. That the Basis of Union, agreed upon by the Joint Commission, be adopted, with the interpretation that the condition of receiving members into the church be the same as found in the new Methodist Discipline. 2. The item relating to children having been inadvertently omitted in the Basis as published, to be adopted as it appears in the Methodist Protestant Discipline. 3. The matter of suffrage and eligibility to office to be left to the Annual Conferences, provided that each Annual Conference be entitled to suffrage in the same ratio, and that no act shall be passed which

shall infringe the right of suffrage or eligibility to office. 4. Committee recommend immediate organic union of the two churches.

The report met with opposition from Sanford H. Flood, Hugh Stackhouse and S. M. Lowden, on the ground that it does not secure female suffrage throughout the connection. It was by others claimed that in some Districts this is not desired, but that the Conference can confer it wherever required. John Scott indicated his accustomed godly jealousy for the rights of the colored membership. To him it seemed that, by the wording of the third clause, that class might be disfranchised by any Annual Conference, and yet their numerical membership be represented in the General Conference. He made a forcible speech in opposition to that portion of the report.

Elias A. Wheat favored the suffrage clause, as such a one as was needful to a church extending over so wide and diversified territory as would the Methodist Protestant Church, when reunited. It was something flexible, would fit itself to every locality, spanning the ravines, belting the mountains, and reaching far down into the valleys. After much debate the report was adopted.

Subsequently, S. M. Lowden again opened discussion upon the suffrage clause, by offering a resolution, interpreting the right of suffrage and eligibility to office referred to, to be the same as is guaranteed by the civil government. Nathan R. Swift supported the resolution — thought the matter should be presented in more explicit form, that its meaning be not mistaken. Francis H. Pierpoint regarded the resolution, as adopted, as implying exactly what the resolution of Brother Lowden called for. After much debate, participated in by various brethren, on motion of Thomas J. Finch, the resolution was laid on the table. A resolution was next offered by John Scott, which renewed

the debate, participated in by brothers Burns, Colhouer, Parsons, Kost, Thrap, Shedenhelm, Flood, and others. The resolution was finally adopted, as follows:

"*Resolved*, That it is the sense of this Convention that the provision in the article relative to the right of suffrage and eligibility to office, which reads as follows: 'No rule shall be passed which shall infringe the right of suffrage or eligibility to office,' means that no person who enjoys the right of suffrage and eligibility to office in the State, shall be deprived of these rights in the church, if he is a member of the same, but that the Annual Conferences respectively may confer these rights, if they shall see fit, upon members of the church within their bounds who do not enjoy them in the State."

On motion of Joel S. Thrap, a resolution was adopted, to the effect that in the consummation of the union, the Methodist and the Methodist Protestant bodies, each, take with them all its Boards, Institutions and property belonging to the General Conferences represented in the two Conventions, or in the Joint Convention, and that a committee of three be appointed to inquire into and make provision for any alteration deemed necessary to secure uniformity and conformity to the new conditions in all the property-titles and Boards. Joel S. Thrap, Reuben Rose, Francis H. Pierpoint were appointed said committee.

Adjourned, *sine die*, with doxology and benediction by Gabriel Williams, of North Missouri.

CHAPTER XLIII.

GENERAL CONVENTION OF THE METHODIST PROTESTANT CHURCH, BALTIMORE, 1877.

THE General Convention of the Methodist Protestant Church assembled at the Aisquith Street Church, on the same day and hour as the Methodist Convention, May 11th, 1877. Twenty Annual Conferences had chosen representatives to this Convention, though but sixteen voted in favor of it, four dissenting. The number of representatives elected was 103. The number in actual attendance was 71, from twelve Annual Conferences. Lawrence W. Bates, of Baltimore, was called to preside over the deliberations of this body, and M. L. Barnett and R. H. Wills were chosen Secretaries. S. B. Southerland made report of the action of Commissioners at Pittsburgh, and submitted the Basis of Union for approval. Some dissent was expressed by members who had opposed the union movement. A Committee of Conference, of seven, was appointed to confer with a like committee of the Methodist Convention. J. K. Nichols, H. F. Zollickoffer, B. S. Bibb, William H. Wills, J. M. P. Hickerson, George R. Barr, and W. Mearns were appointed. The Joint Committee made report, same as to the other Convention, recommending the adoption of the Basis of Union. Members from North Carolina, apprehending difficulties in their State, represented that the union was not desirable. Other members from the same Conference sustained the proposed union, in glowing terms. After prolonged debate, on

Wednesday forenoon, May 16th, the Basis of Union was adopted, by a vote of 60 yeas to 5 nays.

The report of a Committee of Arrangements for assembling and merging the two Conventions, was read, and adopted, as follows:

The Committee of Arrangements, appointed to prepare a programme of formal exercises, to be observed in the assembling of the two Conventions as one body, suggest the following:

1. That the brethren of the Methodist Convention proceed to the corner of Lombard and Fremont streets, where the brethren of the Methodist Protestant Convention will be in waiting.

2. That at the point above named the Presidents of the two Conventions, respectively, will join arm in arm, followed by the Secretaries in like manner; these to be again followed by the members of the Conventions, two by two, each twain being of one from each body.

3. In this order the procession will move along Lombard street to Poppleton street, and down Poppleton street to Starr Church.

4. On entering the church, the officers will first be seated, and then the members, as may be most convenient to themselves.

5. On being called to order by the President of the Methodist Protestant Convention, the Presidents of the respective Conventions shall officially announce the action of the Conventions upon the Basis of Union.

6. Addresses by the Presidents.

7. Doxology.

8. One hour to be occupied in voluntary five-minutes' speeches by the members.

9. Thirty minutes to be occupied in informal greetings.

Hereupon the Convention adjourned, *sine die*. The officers and members then proceeded, in due order, to carry out the programme.

CHAPTER XLIV.

CONSUMMATION OF THE UNION, AND PROCEEDINGS OF THE UNITED BODY.

THE two Conventions having adopted the Basis of Union, met separately, for the last time, on Wednesday afternoon, May 16th. A joint committee had been appointed to prepare a union programme. Acting upon this, the two Conventions, headed by their respective Presidents and Secretaries, marched along Lombard street, one from the East, the other from the West, to the intersection of Fremont street, where they met, single file. Here, the members of the Methodist body joined arm in arm, two by two, with the Methodist Protestants, and marched to the Starr Methodist Protestant Church, on Poppleton street. Presidents Bates and Smith, arm in arm, took the lead, followed by the Secretaries, and then the entire body of the representatives paired in the same manner. The entire line of procession extended the distance of about a block and a half, the process of mingling and consolidation attracting much attention. In the process, one of the North Carolina brethren, who had voted against the union and the Basis, first and last, took the arm of the writer. And how could we two walk together, unless we were agreed? At once, we were one in feeling and harmony. The united body, with the assemblage of spectators, including many devout citizens and divines, drawn together by a common interest to witness the scene, soon amply filled the church. The Starr Church is so named for its founder and donor,

the late Wesley Starr, who had been one of the early Reformers expelled in 1827, and had proved an ardent, lifelong friend of the cause of Christ and of liberal Methodism. He died in 1866, at the ripe age of seventy-six years.

The Convention being called to order, exercises were commenced with a brief address from each one of the two Presidents, who sat side by side on the platform. President Smith rejoiced to see this day, so long prayed for; said that thousands would rejoice to learn of the great consummation. Let us determine, he said, that from this time onward, our zeal to work for Christ and humanity shall be intensified. President Bates remarked that, in our separation, there had been less crimination and bitterness of feeling than ever attended a like severance of relations. Hence, retaining the old respect, and confidence, and love towards each other, we find it easier to blend. "Our separation," he said, "has proven this fact: Divided, we were too strong to fall; and now, united, we must do more than stand. We should now be a stronger, holier and more successful church." He then pronounced the General Convention of the Methodist Protestant Church in due organization; and called upon the assembly to rise and sing the doxology, "Praise God from whom all blessings flow," etc., which was done, with earnestness and enthusiasm.

An hour was next to be spent in reunion exercises, consisting of voluntary five-minutes' addresses. The hour was effectively filled up, with prompt, energetic, brief, and mostly joyous speeches. Of those who spoke were brothers Clark, Colhouer and Westfall, of Pittsburgh; Southerland, D. W. Bates and Smith, of Maryland; Williams, of West Michigan; Williams, of North Missouri; Duggan, of Tennessee; Hickerson, of Louisiana; Flood, of Indiana; Button, of Virginia; Laishley and Pierpoint, of West Virginia; Batchelor and Wills, of North Carolina; Walker and Bassett, of Ohio. This was followed by a half-hour of

social interchange, and all seemed reluctant to conclude the exercises. The sessions of the united Convention were thenceforth held in the Starr Church.

PROCEEDINGS OF THE UNITED BODY.

On Thursday morning, May 17th, officers for the Convention were elected, by ballot, as follows: Lawrence W. Bates, of Maryland, President; Joseph J. Smith, of New York, Vice-President; George B. McElroy, of Michigan, and R. H. Wills, of North Carolina, Secretaries. During the day, the President announced various standing committees, which had been ordered, and Rules of Order were adopted. The Committee on Revision consisted of two ministers and two laymen from each of the two sections of the church, namely: John Burns, Hugh Stackhouse, Francis H. Pierpoint, George W. Kent, S. B. Southerland, E. J. Drinkhouse, Beniah S. Bibb, William Vandervort. This committee, in continuous session, scanned and collated the Constitutions and Disciplines of the two churches, and reported by portions, from day to day, for the action of Convention.

On Friday, the 18th, greetings to the Convention were received by telegraph from the faculties of Adrian and Western Maryland Colleges. A communication having been received from the Bishops of the Methodist Episcopal Church, recommending an Ecumenical Methodist Council, it was ordered that a Committee of Correspondence be created, and that four ministers and four laymen be elected to represent the Methodist Protestant Church in the Council. The Committee of Correspondence, afterwards appointed, consists of E. J. Drinkhouse, Alexander Clark, W. J. C. Dulany and J. J. Gillespie. The representatives appointed are George B. McElroy, S. B. Southerland, J. P. Hickerson, John Burns, Beniah S. Bibb, Thomas J. Finch, Perry F. Remsburgh and Charles W. Button.

Alexander Gibson, D. D., official representative from the Methodist Episcopal Church, addressed the Convention for about an hour, in an able manner, and kind spirit. He said: "We congratulate you upon the union you have consummated. May God preserve you one forever. We also rejoice in your prosperity. I do not know nor care to know of your increase in numbers. Sometimes numerical strength is weakness. The power of a church is in its spirituality; and the success of a church is to be measured by the numbers gone up from her communion to the land that has no setting sun. You have grown from a handful to a tremendous army. We do not look to organic union with any one. I believe the devil thinks well of great churches; we know that politicians do. There is danger to be apprehended in consolidation. We ask the unity of brotherhood, in the unity of the Church of Christ." President Bates responded very appropriately to the address.

It was ordered that the Journal of Proceedings of Convention be published, and that the cost be assessed upon the Annual Conferences. Upon recomendation of appropriate committee, it was decided not to interfere with the existing arrangement of the church papers. The *Methodist Protestant*, the *Methodist Recorder* and the *Morning Guide* were indorsed, and the present editors and publishers to be continued to next General Conference.

Upon a report of the Committee on Boundaries, submitted by William H. Wills, the difficulties apprehended in North Carolina were disposed of to general satisfaction. The North Carolina Conference, as heretofore of the Methodist Protestant Church, was recognized, and also the two Conferences in the same State heretofore recognized by the Methodist Church, with appropriate change of name, leaving to individuals and to the several Conferences the distribution of membership by their own election. John Paris opposed the proposition, on account of the overlapping of

borders. But it was believed that any difficulty in this regard would adjust itself. Adopted by a large majority.

A committee, consisting of John J. Murray, John Paris and F. H. Collier, was appointed to extend congratulations to the several Methodist Conferences of Great Britain. Fraternal messengers were appointed to attend the General Conference of the Methodist Episcopal Church, namely: Joseph J. Smith, Francis H. Pierpoint and David Wilson. Fraternal messengers to the Methodist Episcopal Church, South: Alexander Clark, Thomas J. Finch, George R. Barr and F. H. M. Henderson.

A spirited debate occurred upon a motion to give the lay delegate, as well as the minister, in the Annual Conference, an appeal, against the action of the appointing power. The proposition was lost, however, chiefly through the opposition of laymen. It was ordered that the first General Conference of the reunited church convene at Pittsburgh, on the third Friday in May, 1880, and that a General Conference be convened and held every four years thereafter. The ratio of representation to be one minister and one layman for every 1,500 members.

A committee was appointed to prepare a Historical Preface to the Book of Discipline, namely: P. J. Strong, John G. Whitfield, Ancel H. Bassett, H. F. Zollickoffer and E. B. Bates. Committee appointed to prepare a Pastoral Address: John Kost, Joseph J. White, Thomas H. Colhouer, Nathan R. Swift, J. K. Nichols, W. J. C. Dulany and J. W. Hering. This committee accordingly prepared an address, which was adopted. Committee on Church Extension: Cornelius S. Evans, F. H. M. Henderson, and Erastus Williams.

A proposition to give unstationed ministers representation in Electoral Colleges, was, after considerable debate, adopted. Five years was established as the limit of the pastoral term. The same limit was also given to the term

of the presidential office in the Annual Conference. The question of suffrage and eligibility to office was left to the Annual Conferences, with the proviso that no rule shall be passed which shall infringe the right of suffrage or eligibility to office.

A committee, which had been appointed for the purpose, waited on the President of the United States at the Executive Mansion, on Monday, the 21st, to express respects and congratulations on behalf of the Convention. The members of the deputation, Alexander Clark, Beniah S. Bibb, J. P. Hickerson, Elias A. Wheat, Charles W. Button, Joseph H. Hamilton and William Gray, each made brief addresses. In response, President Hayes expressed his earnest interest in the matter of church union which occasioned the visit, and said it could scarcely be too highly estimated; that it would produce an influence upon the whole country. He alluded to the unhappy separation which had taken place in the great Presbyterian and Methodist Episcopal Churches, and hoped that the chasms would soon be healed. He thanked the deputation and the Convention for the honor of a visit, on so pleasant an errand.

Upon proposition of Sanford H. Flood, of Indiana, and T. H. Pegram, of North Carolina, an editing committee of four persons was appointed, two at Pittsburgh and two at Baltimore, to arrange and prepare the Book of Discipline, and to advise, from time to time, regarding the issue and sale of books and periodicals, in the interest of the church, so as to secure fairness and justice towards the two publishing houses. The committee consists of Alexander Clark, John Scott, E. J. Drinkhouse and W. J. C. Dulany.

Reports of Committee on Boundaries were scanned and discussed, and various local adjustments were made, in open consultation, by members from the different districts. Report of the Committee on Colleges was adopted, giving favoroble representation of the Adrian and Western Mary-

land Colleges, and commending to the North Carolina Conference the proposition for establishing a college in that State. Ancel H. Bassett and E. J. Drinkhouse were appointed as a committee to prepare statistical reports, to be published with the Journal.

It was ordered that the official hymn-books, heretofore adopted, respectively, and in use by the Methodist Protestant Church, published in Baltimore, and by the Methodist Church, published in Pittsburgh, be recognized and approved, for the present use of the churches of our denomination.

The following report from a special committee was adopted:

"The President of the General Convention (or Conference) shall be recognized as the connectional officer of that body, until the succeeding General Conference shall elect his successor; he shall be clothed with no powers or prerogatives, except the purely ministerial one of receiving such official correspondence as may be addressed to him in the interval of the quadrennial sessions of our legislative assemblies.

"The Secretary of the General Convention (or Conference) shall also hold his office until the succeeding General Conference, and if present shall call that body to order at its organization."

It was decided to have no general legislation regarding the salaries of ministers, but to leave the respective Annual Conferences to make their own rules and regulations in respect to this matter. Reports were adopted recognizing Boards of Missions and of Ministerial Education, and, on motion of F. Benson and E. J. Drinkhouse, it was

"*Resolved*, That the Methodist Discipline, so far as it defines the powers of Church Boards, not otherwise defined by this Convention, is hereby indorsed."

The Rules of Christian Conduct, as given in the Methodist Discipline, were adopted, instead of the General Rules

of John and Charles Wesley; except that the clause on slavery was struck out, and a prohibition of the use of tobacco inserted.

It was recommended that the annual contributions for the Board of Ministerial Education be taken during the the month of December, and the contributions for the cause of Missions be taken during the month of May, of each year.

On Wednesday P. M., at near the midnight hour, the Convention adjourned *sine die*, with the benediction, offered by President McElroy.

CHAPTER XLV.

A RETROSPECT, TAKEN IN BALTIMORE AT THE CONVENTION, IN STARR CHURCH, MAY 16TH, 1877—AN INCIDENT.

BALTIMORE is historic ground. It has been the scene of many General Conferences and General Conventions, during the current three-fourths of a century. Here have been held eight General Conferences of the Methodist Episcopal Church, and three of the Methodist Protestant Church. Here, too, were held three General Conventions of the Methodist Reformers, resulting in the organization of the last named church. And to go still further back in the record, Baltimore was the scene of the early Conferences of American Methodism, a century ago, while Mr. Wesley yet lived.

Here, in 1784, Dr. Coke and Francis Asbury, with a company of preachers, mostly young men, but including a foreign element, fresh from their fatherland, organized the Methodist Episcopal Church.

Here, in 1792, James O'Kelley and William McKendree, finding that their "godly superior" regarded himself "born to command," took decided exceptions to the supreme appointing power, and earnestly contended for some abatement thereof.

Here, in successive General Conferences, the dissatisfied spirit of the preachers struggled to obtain, at least some voice, in the choosing of their presiding elders, but without avail.

Here, in a General Conference in 1812, Nicholas Snethen introduced the compromise measure for the election of presiding elders, from nominations made by the bishops. And here Jesse Lee so earnestly advocated and pressed the demands of this measure before that General Conference, that Mr. Asbury, the bishop presiding, showed his disapprobation by treating him with "unpardonable discourtesy."

Here it was that, in a General Conference in 1820, the vexed presiding elder question was settled by the handsome vote of over two-thirds. Great relief was felt, and great joy expressed, on all hands, save on the side of episcopal prerogative. The joy was of short continuance. Bishop Asbury had deceased, but some of his successors in office seem to have inherited the spirit of the "tenacious grasp," spoken of by John Emory and Beverly Waugh. Joshua Soule, who had just been elected bishop, refused his assent to the measure which had been passed, and in this position he was joined by Bishop McKendree. Of course, the bishops must have their way—the demands of a Conference, in comparison, being nothing worth. So, the action, so happily passed, was suspended; about the same as annulled. The venerable Thomas McCormick, now here present, witnessed to some extent the scenes referred to. The famed "suspended resolutions" were set aside for over half a century. And for all time, it would seem, if we might judge from the action of a General Conference so recent as that of 1876, in this same Baltimore city.

These struggles among the preachers waked up the laity to apprehend their submissive condition. And here, in Baltimore, it was that a General Conference, in 1824, when meekly asked whether it would not be right for the laity to have some voice in the government to which they had to submit, answered: "We know no such rights; we do not comprehend such privileges."

Then here, in Baltimore, it was that the friends of re-

form, including a respectable minority of that General Conference determined to issue a publication, to be called "The Mutual Rights of the Ministers and Members of the Methodist Episcopal Church." Here the work was issued. But its editors and supporters, Jennings, Williams, McCaine, and others, were held as offenders. Uzzah must not touch the sacred ark of episcopal hierarchy, lest it strike him dead. The offenders, or those who were made examples of, suffered the decapitation. Twenty-two laymen and eleven preachers, in this city, were cut off. God has been gracious to spare to us so long brother Thomas McCormick, who is the only surviving one of the victims.

The like proceedings were transacted, some months after, at Cincinnati, of which the writer was a witness. Ten laymen and four preachers, against whom, as to moral character, not a dog could move his tongue, were expelled. Mr. Shinn called these acts "military executions," a very apt expression.

Then Baltimore was the scene of the several early Conventions of Methodist Reformers.

The first General Convention was held in November, 1827; was presided over by Nicholas Snethen; Gideon Davis, Secretary. Fifty-seven members were in attendance. Of these, so far as the writer can learn, but one is yet living, namely, William Bawdon, living at Fort Scott, Kansas, and who is the only surviving member of the original Maryland Conference. He is several years past four-score.

The second General Convention was held in Baltimore, in November, 1828. Nicholas Snethen again presided; William S. Stockton was Secretary. Over one hundred representatives were present, and of the number the writer is not aware that any one survives but the venerable William C. Lipscomb, of Georgetown. Quite recently, one of the number, full of years and of honors, passed away, A. G. Brewer, of Alabama.

The third General Convention was held in Baltimore, in November, 1830. Dr. Francis Waters presided, and William C. Lipscomb was Secretary. Eighty-three members were in attendance. Of the roll of that Convention, which formed the Constitution and Discipline of the Methodist Protestant Church, the writer knows of but one individual surviving, namely, Isaac Fister, of Genesee.

Speaking of the Baltimore assemblages, the writer desires to notice the General Conferences of 1842 and 1850, held in this city, which he had the honor to attend. But to pursue the consecutive order, the first General Conference of the Methodist Protestant Church was held at Georgetown, in May, 1834. It was presided over by Nicholas Snethen; William C. Lipscomb Secretary. Thirty representatives were in attendance, and of the number it is thought that but three persons survive—William C. Lipscomb, John Clarke, of Rushville, Ill., and James Barns, of Carmichaels, Pa. The last named is in his eighty-eighth year, is quite vigorous, retains his hearing and vision, and is not gray! He has always worn a smile, which may largely account for his longevity.

The second General Conference was held at Pittsburgh, in May, 1838. Asa Shinn presided; T. W. Pierson Secretary. Thirty-seven representatives were present, of whom but two are known to the writer to be surviving, namely, James Barns and John Clarke, same as mentioned above.

In Baltimore was held our third General Conference, in May, 1842. That assembly embraced many of the founders and leaders of our church—men of talent and influence and power. Shinn was present, and occupied the Presidential chair. The voice of Snethen was heard, though he sat as an honorary member. Brown and Springer and Ragan were there. Butler and Bennett and Albright, Norris, of Boston, Stier and Williams and John S. Reese and McCaine. Then, our noble laymen, the senior Stockton,

of Philadelphia, Freeman and Whetstone and Burton, Whitaker and Nandain, Light and Crutchley, Fish and Thomas. These noble men, elders in our Israel, who were with us in 1842 in Baltimore, have all passed away, and many more.* In this General Convention, this united body, in 1877, are but four persons, two of the Northern and two of the Southern wing, who were here in General Conference in 1842. These are Judge Bibb and John G. Whitfield, of the South side, and John Burns and Ancel H. Bassett, of the West.

Taking the General Conferences in their order, the fourth was held at Cincinnati, in 1846. Dr. Francis Waters presided. Seventy-two representatives were in attendance, out of whom only nine persons are now enrolled in this Convention of 1877. These are Peter T. Laishley and Francis H. Pierpoint, of Pittsburgh; John Burns, of Muskingum; John G. Whitfield, William H. Wills and John Paris, of North Carolina; and Joseph J. White and Ancel H. Bassett, of Ohio.

The fifth General Conference was held in Baltimore, in May, 1850. The genial Levi R. Reese presided. Fifty-five members were present, from twenty different Conferences. But within these years a large proportion of those select men of our church have passed away. Of those who had seats in the General Conference of 1850, but nine persons are enrolled in the Convention of 1877. These are Joseph J. Smith, of New York; John Burns, of Muskingum; William Collier, of Pittsburgh; B. F. Duggan, of Tennessee; Ancel H. Bassett, of Ohio, and John G.

*Duncan C. Carson, of Ohio, had a seat in that General Conference, and in several succeeding General Conferences, and a more judicious or more useful member did not attend either body. He was one of the earliest Reformers, and exerted a great influence in promoting the cause. In extreme age and feebleness now, he is said to be awaiting the summons of his Lord.

Whitfield, John Paris, William H. Wills and L. W. Batchelor, of North Carolina; four out of the nine from North Carolina. May they live forever.

The sixth General Conference was held at Steubenville, in May, 1854. John Burns presided. Sixty-two members were present. We know that within these twenty-three years a large proportion of the persons have deceased, but the number we assume not to determine. But this is certain, of the sixty-two brethren composing the General Conference of 1854, but nine persons are enrolled as members of this Convention. These are John Burns, of Muskingum; Peter T. Laishley and John Scott, of Pittsburgh; S. B. Southerland and Charles W. Button, of Maryland; John G. Whitfield and William H. Wills, of North Carolina; Joseph J. Smith, of New York, and Ancel H. Bassett, of Ohio.

The General Conference of May, 1858, was held at Lynchburg, and was presided over by William C. Lipscomb. Forty members were present. And we find just the number eleven having seats in this body who were enrolled in that General Conference, namely, John J. Murray and Charles W. Button, of Maryland; George R. Barr, of Virginia; B. S. Bibb, of Alabama; B. F. Duggan, of Tennessee; Peter T. Laishley, William Collier and Francis H. Pierpoint, of Pittsburgh; Joseph J. White, of Ohio; and John G. Whitfield and William H. Wills, of North Carolina.

We pass to the Convention at Springfield, November, 1858. George Brown presided. Forty-four members were present, and of the number we have in this body just eleven, namely, James M. Mayall and P. J. Strong, of North Illinois; Joseph J. Smith, of New York; Ira H. Hogan, of Onondaga; George W. Pogue and John Scott, of Pittsburgh; Joel S. Thrap, of Muskingum; and Reuben Rose, Joseph J. White, Wilson R. Parsons and Ancel H. Bassett, of Ohio.

The General Conference of the Methodist Protestant Church for May, 1862, could not be regularly convened, on account of the then existing civil war, as stated in a previous chapter. Only the Maryland representatives assembled. An adjourned session was held in May, 1865, Dr. Francis Waters presiding. It is sad to think that of that small number, within so few years, so many have been called hence. Waters, and Sim, and Libby, and Thomas, and Roby, and D. E. Reese—it may be, others. Only three of the number in that Conference are enrolled in this Convention—J. K. Nichols, Lawrence W. Bates and John J. Murray. The sessions of 1862–65 were held at Georgetown.

Of the Convention held at Cincinnati, in November, 1862, presided over by George Brown, twelve members have seats in this Convention of 1877—Nathan R. Swift, John Scott, George W. Pogue, Joseph J. White, Reuben Rose, James B. Walker, Thompson Douglass, Sanford H. Flood, A. D. Whitford, P. J. Strong, C. Link and Ancel H. Bassett.

The General Conference held at Georgetown, in May, 1866, was presided over by William H. Wills. Fifty-one members were in attendance. Of these, seventeen are enrolled in this Convention, of whom six are from Maryland, one from Alabama, and ten from North Carolina.

The General Conference held at Allegheny City, in November, 1866, was presided over by John Scott; had forty-four members in attendance. Of these, fifteen have seats as members of this Convention.

The Constitutional Convention of the Methodist Protestant Church, held at Montgomery, Ala., in May, 1867, John J. Murray President, had thirty-eight members in attendance, of whom thirteen are enrolled in the Convention of 1877.

The General Conference of the Methodist Church, held at Cleveland, in May, 1867, was presided over by Thomas

B. Graham. Sixty-one members were in attendance, of whom twenty are embraced in the roll of this Convention.

The General Conference held at East Baltimore Station, in May, 1870, John G. Whitfield President, had eighty members enrolled. It is not stated what number were in attendance. Of the number then enrolled, twenty-eight have seats in this Convention.

The General Conference of the Methodist Church, held at Pittsburgh, in May, 1871, Francis H. Pierpoint President, had seventy-six representatives in attendance, of whom twenty-eight have seats in this Convention.

The General Conference of the Methodist Protestant Church, held at Lynchburg, in May, 1874, Lawrence W. Bates President, exhibited a roll of ninety-four representatives, but the number in attendance was not indicated in the published journal. Of these, thirty-three occupy seats in this Convention.

At the General Conference of the Methodist Church, held at Princeton, Ill., in May, 1875, presided over by John Burns, ninety-two representatives were in attendance, of whom thirty-five have seats in the Convention of 1877.

Of those who have been presiding officers of General Conferences and General Conventions of our church, five have departed, to rest from their labors: Nicholas Snethen, Francis Waters, Asa Shinn, Levi R. Reese, George Brown.

Eleven persons who have been presiding officers in our General Conferences and General Conventions, are still living. Nine of these ex-Presidents have seats in this Convention (the President himself being one of the ex-Presidents), namely, John Burns, B. S. Bibb, William H. Wills, John Scott, John J. Murray, John G. Whitfield, Francis H. Pierpoint, Lawrence W. Bates, Joseph J. Smith. The remaining two, not in present Convention, are William C. Lipscomb and Thomas B. Graham.

AN INCIDENT.

On the occasion of the union of the two Conventions, at Starr Church, Baltimore, on May 16th, 1877, as otherwheres stated, an hour was spent in voluntary brief remarks. The time was well occupied, and as it advanced, several speakers at once might be seen, on their feet, awaiting their opportunity. The writer had determined to make no effort. But at length brother William H. Wills, of North Carolina, with whom he had been agreeably associated in three previous General Conferences, but whom he had not now met with for twenty-three years, stepped up to him, with a very cordial salutation, stating: "It is requested that I should speak a little, and that you should follow." The writer, after a warm embrace of his old friend, assented, but stating that he had not intended to speak. Brother Wills immediately advanced in front of the President, and communicated the request, from some part of the audience, that himself and Brother Bassett should make a few remarks. He was answered that the time had about expired; but it was conceded, by common consent, that time should be allowed for the two brethren to speak. Brother Wills proceeded to express the most liberal and kindly feelings and sentiments, as is his nature to do. He admitted that in time past he had been opposed to the union, but now he felt happy to accept the situation, and pledged himself, before God and his brethren, to do, or say, or attempt nothing calculated to mar the peace of the united church; and expressed the hope that the enlarged blessing of God would sanction the transaction. He adopted the words of the Moabite convert: "Entreat me not to leave thee, nor to return from following after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God: where thou diest, will I die, and there will I be buried."

The writer attempted, in few words, to follow Brother Wills, reciprocating his excellent sentiments. He had an impulse to make appropriate reference to the local and historic associations of the occasion, but felt embarrassed as to occupying the time, already prolonged, and so said but little. He has since sketched the article headed "A Retrospect," making Chapter XLV, which embraces the special feature referred to.

CHAPTER XLVI.

THE RELIGIOUS STATUS AND ASPECT.

WE HAVE claimed for the Methodist Protestant Church a providential origination. Its founders had full cause—they did right. And the beneficial results have ever been more than apparent. It was a cruel thing that the brethren of Joseph sold him into Egypt. But as it was done, God overruled it for good—for incalculable good. So, it was an unrighteous thing that the authorities of the Methodist Episcopal Church expelled the Reformers in 1827-'28. But, as it was done, God overruled it for good. The expelled and expatriated ones were Christian men. Many of them felt that God had thrust them out, to raise up a people for his name. They went forth, preaching Christ, in hundreds of instances at points not before occupied. Their labors were blessed, and many societies were raised up. Many of the pioneers in this organization were men of faith and zeal. More gifted, or more successful revivalists than Evans, Brown, Dalby, or McGuire, in their day, have seldom appeared. Many others might be named in the same category. They were evangelists, organizers, builders.

Many of our organizations, especially at the first, it is true, originated in local disaffections in the Methodist Episcopal Church, by reason of arbitrary acts of administration, and which induced withdrawals. But such instances are now of comparatively rare occurrence. But in hun-

dreds of instances, indeed in a great majority of cases, our societies have originated in the work of grace, through the preaching of the Word, or through the influence of members of our church, dispersed, through emigration, to new localities. In early years, the agencies of the Methodist Episcopal Church used to deem it a duty to oppose us, lest we should make inroads upon their membership. Of course, we acted on the defensive, and we sought not to hide our principles. But we claim that we have not been belligerent in any unworthy sense. We have pursued our way, in common with other churches, in our proper sphere, in laboring for Christ and His cause, while aiming also to build up a liberal Methodism. And in so doing, we have had the divine blessing upon our labors, and souls have been added. Meanwhile, opposition has ceased generally. (There are occasional exceptions.) Judah no longer vexes Ephraim. And Ephraim does not envy Judah. We have been recognized as co-workers for Christ, and have had our humble share of success, in the propagation and building up of his cause.

Our general success has not been in due ratio with the excellence and popularity of our principles. The argument of numbers has influence with many minds. And a drawback with many has been the burden of sustaining feeble churches, and a sacrificing ministry. This remark is a compliment to those who adhere to principle where it commands only minorities, and to a ministry which is content only to expect a full reward at the resurrection of the just. But we have had a due share of "comers and goers," in the membership and in the ministry; some, too, who, to commend themselves to more congenial or advantageous quarters, have lifted up their heel against us.

The Head of the Church has blessed the labors of our faithful ministry every-where. We believe that revivals of religion have been as frequent in our churches as in those

of other denominations. In this regard, the columns of our church papers make a favorable showing. The writer has scanned the files of the *Methodist Recorder* for the past two years, since the session of the General Conference of 1875. He finds therein reported, for the Northern wing alone of the denomination, for this period, sixty dedications of churches, which doubtless falls short of the true number. Not less than thirty camp-meetings have been held. The number of new organizations is very encouraging in almost every District. We have reckoned the number of accessions reported in bounds of each. But as the published reports do not include nearly all, the exhibit would not be satisfactory. But within about seven of the Conferences, from one to two thousand accessions in each have been reported in this period. And it is but just to say that in Districts and in seasons in which our people have had less apparent prosperity, they have been erecting new churches, and improving former erections, thus looking to permanent service and usefulness.

It is believed that the leading statement of the above remark will equally apply to the Southern wing of the denomination. The writer can not as definitely give the status of that portion of the church, as he would be glad to do. But it is believed that the inspection of the columns of the *Methodist Protestant*, in connection with known facts, would produce quite as favorable an exhibit.

Cornelius S. Evans, President of the Ohio Conference, in his annual address, at the session of 1877, gave a sensible and spirited review and outlook. We extract the following paragraphs:

"To us the past Conference year has been one of marked prosperity. Nearly all of our fields of labor have shared in the Divine visitation; and you, my brethren, who have been out in the field of toil and conflict, know better than I can tell the details of success and victory. We have, through the blessing of God, again 'sown

in hope and reaped in joy.' We have gone 'forth weeping, bearing precious seed,' and we have come again with rejoicing, bringing our sheaves with us. We have set the battle in array against the hosts of darkness, and have won the fight. We think we may safely claim, as the result of the labors of the year, one thousand souls saved by the blood of the cross. This certainly is an occasion for devout thanksgiving; and standing here to-day, upon the threshold of our semi-centennial year, we may joyfully raise our Ebenezer, for 'hitherto the Lord hath helped us.'

"This is the forty-ninth session of the Ohio Annual Conference. We have reached an important epoch in our history, and should now broaden our foundations and enlarge the field and scope of our operations. We must now come up to the demands of the time and place we fill, and plan and purpose great things for our Zion and our God.

"The past year has been an eventful one to the Methodist Church. The proposed union with the Methodist Protestant Church has been very happily consummated, and our church, divided for nearly twenty years, has, through the Divine guidance and blessing, again become one. One in name, in organization, in work, and in spirit; we are one in the Lord, and it is with the most profound sentiments of gratitude to God, and joyful gratulation to my brethren, that I make this announcement to you to-day.

"The work thus accomplished at Baltimore has received the commendation and applause of the whole Christian church; and now, united in the broad brotherhood of a true gospel unity, with no sectional lines to divide us, and no distinctions of class or color known to our polity, we stand once more in the front of Christian progress and reform. Well may we exclaim, All hail! the re-united Methodist Protestant Church. All hail! the church of our fathers. All hail! to Liberal Continental Methodism.

"Born and raised, as I was, in an old Reformer's home,* I can not tell you how glad I am to-day in this presence, to be called by the old familiar family name, and to find myself surrounded by the bulwarks of my father's church. This is indeed a new inspiration

*The father of this gentleman was the late William B. Evans, one of the founders and pioneers of the Methodist Protestant Church, author of "Questions and Answers on Church Government," and one of the early presidents of the same Conference.

in all of our hearts, and must constitute a grand element of strength in our future church-life and work.

"With a fellowship whose borders extend from the Atlantic to the Pacific, and from the lakes to the gulf; with the increase of influence and power, which its multiplied membership, means and agencies will afford; with a true New Testament polity, a church government and usage which images that of the Apostolic age; with a free ministry and unfettered laity; with free pulpits and free pews, and a free and open communion, we hold a real vantage ground, as we go forth in our reunited strength to spread Scriptural holiness over these lands, and we may reasonably anticipate a career of the greatest usefulness."

CHAPTER XLVII.

A CAMP-MEETING REMINISCENCE—ASA SHINN AND NICHOLAS SNETHEN—TWO GREAT SERMONS FROM THE SAME TEXT.*

DURING the first pastorate of Mr. Shinn at Cincinnati, 1829–1830, camp-meetings were held by our church about ten miles east of the city, one in September, 1829, the other in August, 1830. Besides other ministers, Mr. Shinn officiated at both of these meetings. On the latter occasion, Mr. Snethen was also present, having then recently taken a transfer from an Eastern Conference. During this meeting, these two eminent men delivered each a memorable discourse from the same text.

On Thursday evening, August 26th, 1830, Mr. Shinn preached from John iii. 16, 17. "For God so loved the world

*Shortly after the death of Mr. Snethen, in 1845, a statement of this circumstance, incorrect in various particulars, was published in the *Western Recorder*, then conducted by Cornelius Springer. It was from the pen of one who was not present at the camp-meeting referred to, but three hundred miles distant; and he related it from hearsay, after the lapse of many years. But the writer of this work was present at the meeting, and heard both of the discourses. He has at hand his personal data, taken at the time, and he retains a vivid remembrance of the circumstances. He might add that he still possesses the identical Bible which Mr. Shinn had before him, during the delivery of the discourse, and which was lent him for the purpose. Hence he feels called upon to correct the errors in the statement referred to, by giving his own reminiscence. There was no Sabbath-day in that camp-meeting; it was closed on Saturday morning.

that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." In the outset, the preacher stated that he was not aware that he had ever before, in any instance, preached from that text. In representing the fullness and the freeness of the great salvation, he called attention to the manner in which the word "*world*" is reiterated and emphasized in the text. "God so loved the *world*, that He gave His only begotten Son; He sent not His Son into the *world*, to condemn the WORLD, but that the WORLD through Him might be saved." Thus, divine love took the broadest possible scope. The speaker magnified the condescending grace of God, the distinguished manner of love which the Father hath conferred upon us, in the gift of His dear Son. He impressively presented that love as surpassing all others.

"Let all the world fall down, and know
That none but God such love can show."

He dwelt upon the amazing disinterestedness of the sacrificing Redeemer, the great love wherewith he loved us, and gave himself for us, even while we were yet sinners. Thus contemplating the unsearchable depths of saving grace, he led every soul to inquire:

"O Lamb of God, was ever pain,
Was ever love like thine!"

Hence he presented our deep obligation to love the Lord, because he hath first loved us. But he showed, with great impressiveness, that if, instead of making this grateful return, we exhibit only cold indifference and ingratitude, how deserving we would be of the divine pronunciamento, "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha!" To state more fully what this denunciation implies and involves: If, after all the exhibition

God hath given of his abounding grace, the pains he has taken, and the solicitude he has manifested that we should reciprocate his love, and accept his salvation; if we yet fail in this, we incur the most fearful consequences. If, after all, any man is found persistently to slight such dying love, and trample under foot mercies so large and free, such a one, the speaker declared, with awful solemnity, in the light of the text, absolutely *ought to be damned*, and God would be unjust to bring him to the holy place assigned to his obedient ones! This overwhelming utterance was given but as an emphasizing and reiteration of the divine anathema. It came as a thunder-clap from heaven, which no man could resist! It was uttered as no man but Shinn could utter it, and we wish to hear no other man presume to utter it.

On the ensuing day (August 27th), Mr. Snethen preached the discourse next following that of Mr. Shinn. He announced the same text, John iii. 16, 17. Said he: "My Brother Shinn thinks he has not preached from this text before. Not so with myself; I have preached from it again and again. And, brethren, I usually find that when I preach from a text again and again, I can't do so well." Mr. Shinn had dwelt upon the stupendous grace of God in providing salvation, the importance of securing an interest in that salvation, and the awful peril of neglecting it. But in the limits of his discourse, he did not particularly embrace all that pertained to the subject. It was, therefore, fitting that his venerable co-laborer should discourse more particularly upon other portions, which he did in a most effective manner. Mr. Snethen dwelt specifically upon faith—salvation by faith. He thus eccentrically introduced this part of his theme, as though obscurely calling out the text: "God so loved the world that he gave his Only Begotton Son—that whosoever—[a pause]—might have everlasting life!" Raising his hands, as in surprise, he shouted:

"What an awful chasm is here! You have left out the faith—that whosoever *believeth* in Him might not perish, but have everlasting life!"

But how could there be salvation? The law of gravitation, in the physical world, is absolute, so is the law of retribution in the moral world. The wages of sin is death. Gravitation is ever tending downwards. So, sin is ever tending downwards. Can there be a counteracting force? There can! Sin abounded—grace did much more abound. Our text reveals it. The world of sinners is condemned to perish. But God so loved the world that, in Jesus Christ, he made provision that whosoever believeth in him might not perish, but have everlasting life.

Here the speaker introduced a beautiful illustration, to show that the law of gravitation can, in effect, be counteracted, without reversing the law; and that God can, in Christ Jesus, be just in the justification of him that believeth. The application of steam to the machinery of a vessel may propel it upwards against a current which would otherwise carry it downwards. This is a marvel; but it is possible with God. Great is the mystery of godliness. God was in Christ, reconciling the world unto himself. He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God, in him.

Thus beautifully and forcibly the venerable speaker illustrated the wonderful device of Divine wisdom and goodness, in the salvation by Christ. The law of gravitation, that overwhelming force, is counteracted, yet not violated. The guilty are lost, yet may be saved, by grace, through faith. We were without strength, and there was none to help—then Christ died for the ungodly. The moral law of gravitation, that overwhelming force, was bearing us away to everlasting destruction, but a counteracting power is devised which can fully overcome that force, and save us. This amazing relief—this stupendous deliverance—is

set forth in the text. The tide of sin and worldliness would bear us all away, but we may seek and have the overcoming power; just as the vessel can, by force of steam, be propelled upward, against every resisting tide. As thus the law of gravitation can be counteracted, thus again, God is, in Christ, reconciling the world unto himself.

The writer can never forget how pointedly the venerable preacher challenged infidelity to accept Christ—to believe and receive the record God hath given of his Son; how forcibly he answered the usual pleas of skepticism, and swept away the refuge of lies. Raising the blessed volume, and presenting it towards the audience, he said, earnestly, and as though with prophetic emphasis: "Take the Book! —it is God's message. Believe it—accept it—and be saved! Reject it—at your peril—and die! The gospel is not too good to be true. It is not incredible that God is love; that God loved the world; that he manifested his love by a gift, a great gift, the gift of his Only Begotten Son. We can set no bounds to his love, or to his power. Blessed be God, you can believe that he so loved the world—that he so loved *you*. And, believing with heart unto righteousness, you shall rejoice with joy unspeakable and full of glory."

The effect of this appeal was thrilling beyond description.

CHAPTER XLVIII.

REMINISCENCE OF NICHOLAS SNETHEN—A CONFERENCE SERMON.

DURING the early years of the Methodist Protestant organization, its friends had to encounter much prejudice and opposition. Old Side brethren, thinking the Reformers in the wrong, deemed it their duty to intercept their progress, whenever practicable, in many instances not stopping to inquire into the principles involved. At the session of the Ohio Conference, held at Zanesville, in 1831, Mr. Snethen delivered a discourse containing advices well adapted to the situation. The writer has a clear remembrance of the discourse, and here reproduces the portion with which he was particularly impressed. From the text, Acts x. 4, the venerable speaker presented the case of Cornelius. He was a Roman soldier, a centurion—of course obnoxious to the very hatred of the Jews; at least it is presumable that they did not pray for him. Who cared for Cornelius, an uncircumcised Gentile?

But Cornelius, notwithstanding, was a devout man, a praying man, a benevolent man. He prayed to God always, and gave much alms to the people. He heeded not the prejudices or the scorn of the Jews. He honored God, and worked for humanity. And it soon appeared that he was not far from the kingdom of God. One day, he saw evidently (it was no illusion) an angel coming to him, and saying: Cornelius, thy prayers and thine alms are come up for a memorial before God. To cut short the

story, an inspired apostle is sent to Cesarea, to the house of this praying Gentile. He there declares the Gospel. It comes not in word only, but in power. The Holy Ghost is given. Cornelius and his believing household and friends become rejoicing subjects of salvation.

And now, the venerable minister presents the case of the Methodist Reformers, a new branch, a young denomination, excommunicants. He supposes them a people but partially known, by some misapprehended, and by some misrepresented and opposed. Addressing himself to these, he says: Brethren, the Jews did not pray for Cornelius, the Scribes and Pharisees did not pray for him, the priests and elders did not pray for him. They were not friendly to him. They would have grudged him salvation, though rejecting it themselves. But Cornelius himself praved. And you have seen how happily his prayers availed. God sent down to him the great salvation. So, brethren, Methodist Protestants, the Presbyterians may not pray for you; they know little of you as yet. The Baptists may not pray for you; they may think it enough to do their own praying. The Episcopalians may not pray for you; they think you anti-episcopal, and that you can not be all right. The Quakers may not pray for you; they may not think that the Spirit moves them to do it. And you can not expect the Episcopal Methodists to pray for you. They may consider you Radicals, backsliders, outcasts, and in the wrong generally. Of course they wish not your prosperity. Perhaps they had rather witness your failure than your success. They can not be expected to pray for you till they come to a better understanding, or till the light of truth and the grace of Christ remove their asperities of feeling.

But, brethren, be all this as it may, pray for *yourselves*. Pray always, as did Cornelius, and your prayers will come up for a memorial before God. Pray for the success of the gospel, in all your ministrations. Pray for God's blessing

upon every organization, and that your people, praying in the Holy Ghost, may keep themselves in the love of God. Pray for the inculcation of divine love in all your intercourses. Let all your praying, and preaching, and lecturing be conducted in the spirit of love, the spirit of Christ. Pray on, brethren; always pray, and faint not, and you will succeed and prosper, despite all the predictions and machinations of those who may desire your downfall. And, brethren, if you are not blessed and prospered, note this: It will not be for want of the prayers of others, but for want of your own prayers.

It is believed that this timely and wise counsel was not lost. The ensuing year was one of unusual prosperity and increase in the connection.

CHAPTER XLIX.

CONFERENCES WITH CLOSED DOORS.

IN THESE days of open assemblies, it would seem incredible that the Methodist Annual Conferences, composed of preachers alone, in time past, were accustomed to transact their business in secret session, for more than half a century. The days of open doors were not seen until the reform controversy had eventuated in developing a more liberal Methodism. We have obtained the following testimony of one of the ancient men, an early Methodist, and a life-long observer of Methodist usages. Thomas McCormick, of Baltimore, a venerable octogenarian, as elsewhere stated, is the last surviving one of the ministers expelled for Reform in that city in 1827:

BALTIMORE, MD., October 2, 1876.

DEAR BROTHER BASSETT: You ask, "Did the early Conferences sit with closed doors?" I answer they did, until we opened them. I never knew an Annual Conference of the Methodist Episcopal Church to allow any one except members of the Conference to be present; not a local preacher or official member of the church; not even those on trial for the itinerancy, until they were received. If a local preacher had an appeal pending before the Conference, he was allowed to be present until it was settled; then he must retire. Our first Conference of the new organization sat in Baltimore, with open doors, in April, 1829. We had no secrets to be kept from the people. The

very next, or at least the second Conference of the Methodist Episcopal Church, thereafter, opened their doors a little way, allowing some of the official members in the station to come in. And the next year, their doors were as wide open as ours. Now, who opened them, if we did not? I will tell you something more, by way of proof upon the subject.

In the year 1830, my health having somewhat failed, I retired to the country for a time. Shortly after, on coming into the city, and passing along the street, I was overtaken by an official member of the old church, and who was one of the Prosecuting Committee who brought the charges against the so-called "Radicals," and was then as much in earnest as any of them to have us expelled. He and I, however, had continued on friendly terms. He laid his arm on my shoulder, on the street, and said: "O, brother Tommy, I wish you would all come back to us." "Well, brother B——," said I, "clear the way, a little and we may do so." "Well," said he, "what do you want?" "Lay representation is the main question." He replied: "I begin to think *we would be the better of it.*" I was never more astonished than at this answer. He went on to say: "I have been up at the Conference (then in session in the city), and I see how these preachers manage. You help me, and I help you through; but nobody there to represent the churches." "Is not that," said I, "just what we told you long ago?" He then repeated: "I think we would be the better of it." But how came brother B—— in that Conference? It had never been so before the "Mutual Rights" men let him and others in. And the doors are wide open yet. I often tell our Old Side brethren that they are indebted to us for their open doors; and they can not deny it. But many of them are utterly surprised when I tell them it was not always so. I speak of the Annual Conferences. I do not say that the *General* Conferences were

always held with closed doors. I was often in them, from 1816 to 1824. There was free admission, but they were not crowded, as in these latter times.

THOMAS MCCORMICK.

The writer of the above is still active, cheerful and clear-headed, with a vigorous memory. It would seem that a kind Providence is sparing him for usefulness to them that come after him. The writer has felt it a great privilege to consult his memory touching various matters pertaining to early times, now that nearly all his former compeers have passed away.

Speaking of open doors, it has often been said to Methodist Protestants (and even from high places): "The latch-string of the old homestead is hanging out — you had better come back to us." We have no doubt our old friend, if so minded, would meet a cordial reception, and no questions asked. But the action of the General Conference of 1828, in his case and ours, stands unmodified, requiring humiliation and confession before a Quarterly Conference and preacher in charge. And it is presumed he would say, as did Paul in a certain instance: "They have beaten us openly, uncondemned, being Romans, and cast us into prison: and now do they thrust us out privily? nay verily: but let them come themselves and fetch us out."

CHAPTER L.

HISTORY CONFIRMED—THOMAS MC CORMICK—DANIEL WISE.

JUST as this work is about going to press, the author meets with the valuable testimony given below, for which he is very grateful. The venerable Rev. Thomas McCormick, of Baltimore, now in his eighty-sixth year, having read advanced impressions of two of the early chapters of this history, communicates to the columns of the *Methodist Protestant*, of September 1st, 1877, the subjoined statement of his personal recollections. The editor of that journal introduced it with significant head-lines, thus:

A LIVING WITNESS.

He testifies to the truth of the facts stated in Brother Bassett's forthcoming History of the Methodist Protestant Church.

The writer of this article was present at the General Conference of the Methodist Episcopal Church, held in the city of Baltimore, in the year 1820. Was present at the daily sessions of the body, in company with two of the members from the Philadelphia Conference, who were my guests, and leading Reformers, not only on the Presiding Elder question, but also favoring lay delegation, namely, Joseph Rusling and Charles Pitman. Brother Bassett has given the facts clearly, but of course could not give all, in detail, not being present to witness them. The Presiding Elder question, as he states, had been "warmly discussed," increasing in interest every day, until it resulted in a dead-

lock. A committee of compromise was appointed, of which the venerable Ezekiel Cooper was chairman. The report was anxiously looked for by the members of the Conference. They had agreed upon a plan of compromise, which they hoped would prove satisfactory. Their venerable chairman, with tears streaming down his face, in the midst of the most profound silence, read the report, which was heard with rejoicing, and seemed to give satisfaction to nearly all; more than two-thirds of the whole body voting for it. All was now quiet, until Joshua Soule, as stated by Brother Bassett, made his objection. He had just been elected bishop, but not ordained. This was indeed a fire-brand cast into the midst of the Conference. Some were for going home at once, and thus breaking a quorum. Others said, if Mr. Soule should offer himself for ordination, there would be a protest presented. Bishop McKendree, who was not in good health, and had not been in regular attendance on the sittings of the body, now made his appearance before them, and entered his protest against the resolutions.

Then came the resolution to suspend the operation of the rule for four years, which failed for the time, the Conference voting it down. How then was it that it finally passed? The opposers of the compromise went to work, and by the next morning had secured a *bare majority* to sign their names to a paper, and I believe the number required was forty-three. When the Conference met, the subject was renewed, and some of the members began to discuss it, when the Rev. S. G. Rozzell arose with the said paper in his hand, the forty-three were there, and they could not go back on their own signatures. This ended the discussion, but not the dissatisfaction of many. The suspension resolutions were carried. These proceedings made quite a number of new recruits to the Reformers' ranks, among them the Rev. John C. French, who had been for some years an itinerant minister in the Methodist Episcopal Church, but

from that day declared himself a *Radical*, and was one of the chosen expelled ministers in Baltimore in 1827.

I am not aware that there is another person living that was present at that General Conference, and that took any interest in the business then and there transacted. I read those chapters from Brother Bassett's work with much interest, and hope the book will soon appear.

THOMAS MCCORMICK.

Baltimore, August 18th, 1877.

JESEE LEE AND BISHOP ASBURY.

We had occasion in this volume to refer to the great interest taken by Mr. Lee in the discussion of the Presiding Elder question, especially to his pointed and exhaustive speeches in the General Conference of 1812, in support of Mr. Snethen's compromise measure, for the election of Presiding Elders by the Conferences, from nominations made by the bishop. Daniel Wise, D. D., has two very interesting sketches in *Zion's Herald*, August 3d and 17th, 1876, on Jesse Lee, as the Apostle of New England Methodism. We think we owe it to our readers to give them a few paragraphs from Dr. Wise:

"It is gratifying to those New Englanders who are now contending for the election of Presiding Elders, to know that their apostle was a determined advocate of that just and essentially conservative measure of reform. He contended for it boldly, especially on the floor of the General Conference of 1812, when Bishop Asbury, to show his dislike of the measure, with unpardonable discourtesy, turned his back upon the speaker—sitting with his back to the Conference. Some one charged Lee with a lack of common sense; whereupon he rose and said, "Mr. President, Brother —— has said that no man of common sense would use such arguments as I did . . . I am, therefore, compelled to believe the brother thinks me a man of *uncommon* sense.'

"'Yes, yes,' said Asbury, turning half round in his chair, 'yes, yes, Brother Lee, you *are* a man of uncommon sense.'

"'Then, sir,' rejoined the ready-witted Lee, 'I beg that *uncommon* attention may be paid to what I am about to say.'

"This retort, which contained a but half-concealed rebuke of the Bishop's discourteous conduct, provoked a smile throughout the Conference, but did not prevent the continuance of the Bishop's rudeness; for, says Leroy M. Lee, he resumed 'his face to the wall position.' Lee went on with his speech, and sturdily maintained his points, as he did indeed to the end of his life. His good sense taught him that our *moderate* Episcopacy needed the safe-guard of an elective Presiding Eldership to prevent it from retrograding into the most absolute example of High Churchism known in modern times. Let us who delight to know his memory, cling to his ideas on this question with that tenacity of purpose which was one of his marked characteristics.

"He was a thorough Methodist, firm in his attachment to our episcopal form of government, and to an itinerant ministry, yet equally firm in his regard for the utmost possible liberty of the Annual Conferences, especially in their relation to the Episcopacy. He had the courage to affirm what every man's common sense perceives—that admirable as our church system is, it is 'far from perfect.' Because he loved Methodism, he labored to improve it, and in this he was assuredly a better friend to its perpetuity than those who blindly cling to its imperfections. Happily for our future, his spirit is yet active in many of his successors, as was proven in the last General Conference. We believe it will before long accomplish what he and others of the greatest among our fathers sought, but failed to achieve."

CHAPTER LI.—STATISTICAL.

STATISTICS OF THE METHODIST CHURCH, MAY 11TH, 1877.

ANNUAL CONFERENCES.	Itinerant Ministers and Preachers.	Unstationed Ministers and Preachers.	Members.	Probationers.	Churches.	Parsonages.	Value of Church Property.
New York and Penn'a	28	9	2,711	149	31	8	$169,000
New Jersey	21	35	1,841	280	30	6	93,850
Onondaga	54	37	1,984	132	23	16	71,150
Genesee	17	1	765	.....	7	6	26,900
Pittsburgh	51	51	7,088	.....	88	21	371,000
Muskingum	64	57	9,506	73	130	8	161,157
Ohio	47	55	5,604	285	93	21	166,275
Michigan	51	42	2,212	217	18	22	53,340
West Michigan	53	20	1,842	81	15	9	29,150
Indiana	47	45	4,835	268	63	7	66,200
North Illinois & Wisconsin	44	46	3,140	.....	60	16	152,000
South Illinois	24	5	1,889	159	31	4	25,000
Iowa	57	67	3,607	280	34	18	69,500
Minnesota	21	3	300	.....	1	...	15,000
Nebraska	8	8	339	39	1	1	500
Kansas	37	32	1,542	.....	1	1	1,440
Oregon	7	4	100	.....	2	1	5,000
Missouri	35	45	1,855	24	12	3	6,570
North Missouri	35	25	1,309	42	8	1	7,000
Tennessee and N. Georgia	6	...	230	.....	1	...	300
Kentucky	18	3	1,795	.....	...	...	.....
East North Carolina	15	5	519	15	11	...	1,800
West North Carolina	18	7	787	28	14	...	2,215
Total	758	622	56,000	2,072	674	169	$1,494,347

STATISTICS OF THE METHODIST PROTESTANT CHURCH, MAY, 1877.

ANNUAL CONFERENCES.	Itinerant Ministers and Preachers.	Unstationed Ministers and Preachers.	Members.	Probationers.	Churches.	Parsonages.	Value of Church Property.
Maryland	110	53	12,383	1,019	204	44	$785,265
Virginia	28	18	3,300	.....	33	...	27,000
West Virginia	43	16	9,480	.....	93	13	69,550
North Carolina	45	59	9,300	.....	85	13	74,750
Georgia	30	6	2,462	.....	42	...	15,899
Arkansas and La	32	21	2,645	.....	20	...	22,900
Texas	35	15	1,700	.....	15	...	2,500
North Mississippi	18	10	1,300	.....	15	...	3,000
North Arkansas	31	18	1,800	.....	20	...	5,000
Alabama	35	15	2,900	.....	30	6	60,000
Pennsylvania	15	14	671	36	12	3	26,800
Tennessee	18	4	1,209	.....	19	...	9,200
West Tennessee	17	6	1,140	.....	10	...	3,500
Ill. and Des Moines	5	6	500	10	10	...	11,000
Indiana	30	21	2,110	.....	25	2	29,500
South Carolina	9	11	1,075	.....	8	...	9,775
McCaine	11	7	1,100	.....	10	...	3,000
Colorado	19	8	800	.....	8	...	2,000
South Illinois	11	6	800	.....	10	...	4,000
Mississippi	8	4	580	.....	5	...	2,750
S. E. Missouri	5	2	150	.....	3	...	1,000
	556	320	57,405	1,065	677	81	$1,168,389
Methodist Church	758	602	56,000	2,072	674	169	1,494,347
Totals	1,314	922	113,405	3,137	1,351	250	$2,662,736

We have information that the Methodist Protestant Conference in Massachusetts, though feeble in point of numbers, has by no means become extinct. We still have in the old "Boston District" ministers and churches retaining their identity. And we are informed that an Annual Conference is still held, though it has not for several years reported its proceedings.

LIST OF REPRESENTATIVES—METHODIST CONVENTION.

The following list embraces those in actual attendance at the General Convention of the Methodist Church, assembled in Baltimore, May 11th, 1877. The nativity of each member is given, so far as the writer has been able to ascertain.

New York Conference.

Joseph J. Smith, ministerial,	New Jersey,	February 3, 1817.
Mark Staples, "	New Hampshire,	May 4, 1805.
B. F. Swingle, lay.		

New Jersey.

Thomas B. Appleget, min.,	New Jersey,	February 5, 1840.
E. D. Stultz, "	New Jersey,	May 19, 1822.
R. H. Turner, lay,		
J. A. Sheible, "		

Onondaga.

Nathan R. Swift, min.,	New York,	April 25, 1821.
Ira H. Hogan, "	New York,	September 22, 1808.
P. Weaver, lay.	New York,	February 14, 1820.
B. G. Swift, "	New York,	August 9, 1816.

Genesee.

Elias A. Wheat, ministerial,	New York,	October 20, 1818.

Pittsburgh.

Henry Palmer, ministerial,	Ireland,	May 12, 1812.
John Scott, "	Pennsylvania,	October 27, 1820.
William Collier, "	Maryland,	May 11, 1803.
Alexander Clark, "	Ohio,	March 10, 1834.
Thomas H. Colhouer, "	Maryland,	June 9, 1829.
G. G. Westfall, "	West Virginia,	November 9, 1830.
Peter T. Laishley, "	England,	January 1, 1798.
Francis H. Pierpoint, lay,	West Virginia,	January 25, 1814.
William J. Troth, "	Maryland,	October 3, 1813.
James I. Robinson, "	Pennsylvania,	March 27, 1825.
Samuel J. Cox, "	Pennsylvania,	January 25, 1813.
Andrew Harper, "	New York,	October 6, 1818.
George W. Pogue, "	Pennsylvania,	July 4, 1827.

Muskingum.

John Burns,	ministerial,	Pennsylvania,	April 10, 1808.
David Trueman,	"	Pennsylvania,	August 30, 1817.
Joseph A. Thrap,	"	Ohio,	October 1, 1839.
William Hastings,	"	Ohio,	July 30, 1829.
O. V. W. Chandler,	"	Ohio,	February 8, 1848.
Joel S. Thrap,	"	Ohio,	April 9, 1820.
George W. Hissey,	"	Ohio,	February 28, 1826.
Joseph H. Hamilton,	"	Ohio,	July 23, 1826.
F. A. Brown,	"	Ohio,	November 5, 1838.
H. E. H. Hartsock,	lay,	Maryland,	December 9, 1814.
William Gray,	"	Ohio,	May 8, 1825.
Joel H. Carr,	"	Ohio,	November 29, 1825.
V. J. Powelson,	"	Ohio,	December 2, 1813.
J. W. Scott,	"	Ohio,	November 11, 1822.
Dr. James Brown,	"	Ohio,	January 26, 1819.
William Porter,	"		

Ohio.

Reuben Rose,	ministerial,	Virginia,	September 20, 1813.
Ancel H. Bassett,	"	Massachusetts,	July 1, 1809.
Cornelius S. Evans,	"	Ohio,	September 6, 1832.
Wilson R. Parsons,	"	Massachusetts,	March 13, 1821.
Joseph J. White,	"	Vermont,	June 3, 1817.
George W. Kent,	lay,	Ohio,	October 23, 1824.
Thomas J. Finch,	"	England,	April 22, 1816.
George B. Hamilton,	"	Ohio,	February 12. 1833.
Thompson Douglass,	"	Ohio,	April 2, 1808.
David Dunbar,	"	Ohio,	February 4, 1820.

Michigan.

George B. McElroy,	min.,	Pennsylvania,	June 5, 1824.
J. F. Kellogg,	"	Ohio,	March 6, 1837.

West Michigan.

John Kost,	ministerial,	Pennsylvania,	April 11, 1819.
Thomas Gilkes,	lay,	England,	May 9, 1832.
Erastus Williams,	"	Massachusetts,	July 26, 1809.

Indiana.

Hugh Stackhouse,	min.,	Kentucky,	November 9, 1837.
Joseph H. Luse,	"	Ohio,	January 15, 1835.

Indiana—Continued.

Thos. E. Lancaster, min.,	Maryland,	June 12, 1826.
Sanford H. Flood, "	Ohio,	May 24, 1819.
S. M. Lowden, "	Kentucky,	June 27, 1821.
A. D. Whitford, lay,	New York,	May 3, 1810.

North Illinois.

P. J. Strong, min.,	Ohio,	July 22, 1812.
Jas. M. Mayall, "	Maine,	July 25, 1824.
Perry F. Remsburgh, lay,	Ohio,	February 10, 1825.

South Illinois.

A. L. Reynolds, ministerial,	Ohio,	October 14, 1847.
John Puleston, lay,	England,	February 16, 1820.
C. Link, "	Virginia,	March 25, 1822.

Iowa.

E. S. Brown, ministerial,	Illinois,	March 29, 1834.
Josiah Selby, "	Maryland,	January 12, 1822.
Wm. Remsburgh, "	Maryland,	October 23, 1813.
Wm. Huddleston, "	Iowa,	February 6, 1839.
J. N. Shedenhelm, lay,	Ohio,	August 14, 1836.
Thomas Weidman, "	New Jersey,	August 30, 1838.

Nebraska.

E. T. Hudson, ministerial,	England,	January 22, 1830.

Missouri.

T. J. Shepherd, min.,	Missouri,	August 25, 1844.

North Missouri.

Gabriel Williams, min.,	North Carolina,	May 21, 1806.

Oregon Mission Conference.

W. F. West, ministerial,	England,	July 11, 1824.

The oldest member of this Convention was Peter T. Laishley, of Pittsburgh, and the only one who was born in the eighteenth century. The youngest was O. V. W. Chandler, of Muskingum.

LIST OF REPRESENTATIVES—METHODIST PROTESTANT CONVENTION.

The following list embraces those in actual attendance at the General Convention of the Methodist Protestant Church, assembled in Baltimore, May 11, 1877, so nearly as the writer was able to ascertain. The nativity of each member is given, so far as the data could be obtained.

Maryland Conference.

Lawrence W. Bates,	min.,	New Jersey,	November 10, 1819.
J. K. Nichols,	"	Virginia,	July 18, 1817.
John J. Murray,	"	Maryland,	May 8, 1824.
S. B. Southerland,	"	Maryland,	May 21, 1817.
David Wilson,	"	Pennsylvania,	March 30, 1826.
T. D. Valiant,	"	Maryland,	May 9, 1820.
R. S. Norris,	"	Maryland,	August 7, 1820.
J. T. Murray,	"	Maryland,	February 19, 1830.
Daniel W. Bates,	"	New Jersey,	June 10, 1815.
W. S. Hammond,	"	Maryland,	August 5, 1832.
E. J. Drinkhouse,	"	Pennsylvania,	March 26, 1830.
B. F. Benson,	"	Maryland,	June 6, 1835.
J. W. Hering,	lay,	Maryland,	March 8, 1833.
Charles W. Button,	"	Virginia,	July 17, 1822.
O. Hammond,	"		
J. W. Thompson,	"		
J. G. Clark,	"		
H. F. Zollickoffer,	"	Maryland,	June 16, 1824.
W. B. Usilton,	"		
R. S. Griffith,	"		
Gavin Spence,	"	New Jersey,	April 24, 1826.
S. S. Ewall,	"		
John Smith,	"	Maryland,	November 27, 1808.
E. B. Bates,	"	Maryland,	March 23, 1846.

North Carolina.

William H. Wills,	min.,	North Carolina,	August 4, 1809.
John Paris,	"	North Carolina,	September 1, 1809.
John G. Whitfield,	"	Virginia,	September 1, 1810.
T. H. Pegram,	"	North Carolina,	January 11, 1825.

R. H. Wills,	ministerial,	North Carolina,	October 10, 1836.
George E. Hunt,	"	North Carolina,	September 29, 1839.
J. H. Gilbreath,	"		
A. W. Lineberry,	"		
J. L. Micheaux,	"	Virginia,	September 1, 1824.
L. W. Batchelor,	lay,	North Carolina,	January 13, 1823.
J. M. Hadley,	"		
J. F. Harris,	"	North Carolina,	March 25, 1818.
S. V. Pickens,	"		
J. C. Roberts,	"	North Carolina,	February 3, 1832.
J. E. Hunter,	"		
F. H. Whitaker,	"	North Carolina,	March 28, 1828.

West Virginia.

George Nestor,	ministerial,	West Virginia,	March 19, 1818.
W. M. Betts,	"		
Oliver Lowther,	"	West Virginia,	August 23, 1841.
H. P. F. King,	"		
J. J. Mason,	"	West Virginia,	October 27, 1830.
M. L. Barnett,	"	West Virginia,	April 5, 1839.
G. W. Barrett,	"	West Virginia,	April 15, 1835.
E. J. Wilson,	"	West Virginia,	June 14, 1844.
Benjamin Stout,	"	West Virginia,	January 12, 1845.
J. Morris,	lay,		
John H. Curry,	"	Virginia,	July 13, 1826.
P. Donly,	"		
William Vandervort,	"	West Virginia,	May 26, 1817.
W. Mearns,	"		
C. P. Hudson,	"		
D. Bassell,	"		

Pennsylvania.

J. K. Helmbold,	ministerial,	Pennsylvania,	June 2, 1820.

Virginia.

George R. Barr,	ministerial,	North Carolina,	July 25, 1810.
W. E. Jones,	lay:		

Georgia.

F. H. M. Henderson,	min.,	South Carolina,	November 27, 1831.
W. D. Mitchell,	lay,	Georgia,	December 23, 1833.

Alabama.

Beniah S. Bibb, lay,	Georgia,	September 30, 1796.

Tennessee.

B. F. Duggan, ministerial,	North Carolina,	January 22, 1820.
William Collins, lay.		

West Tennessee.

S. O. Hooper, lay.

Arkansas and Louisiana.

J. M. P. Hickerson, min.,	Tennessee,	June 22, 1826.
G. M. Adamson, lay.		

Texas.

J. S. York, ministerial,	Georgia,	April 17, 1834.

Illinois and DesMoines.

J. E. Darby, ministerial,	Maryland,	November 9, 1840.

Indiana.

G. W. Boxell, ministerial.
W. A. Quick, lay.

The oldest member of this Convention was Beniah S. Bibb, of Alabama, and the only one who was born in the eighteenth century. The youngest was E. B. Bates, of Maryland.

LIST OF PRESIDENTS

Of Annual Conferences of the Methodist Church, holding Office May 11th, 1877, with their Post-Office Addresses.

MARK STAPLE, New York Conference, Norwalk, Connecticut.

E. D. STULTS, New Jersey Conference, Squan, Monmouth County, New Jersey.

JAMES SMITH, Onondaga Conference, Red Creek, Wayne County, New York.

C. K. AKELEY, Genessee Conference, Gerry, Chautauqua County, New York.

T. H. COLHOUER, Pittsburgh Conference, 40 Esplanade Street, Allegheny City, Pennsylvania.

G. W. HISSEY, Muskingum Conference, Zanesville, Ohio.

C. S. EVANS, Ohio Conference, Springfield, Ohio.

J. F. KELLOG, Michigan Conference, Adrian, Michigan.

W. D. TOMPKINSON, West Michigan Conference, Kalamazoo, Michigan.

S. M. SHUMWAY, Indiana Conference, Greenfield, Hancock County, Indiana.

W. H. ROBERTSON, North Illinois Conference, Sheridan, LaSalle Illinois.

A. L. REYNOLDS, South Illinois Conference, Odin, Illinois.

E. S. BROWN, Iowa Conference, Milton, Van Buren County, Iowa.

STEPHEN JONES, Minnesota Conference, Chatfield, Fillmore County, Minnesota.

E. T. HUDSON, Nebraska Conference, Lincoln, Nebraska.

R. BAKER, Kansas Conference, Sternerton, Kansas.

JOHN JONES, Missouri Conference, Leroy, Missouri.

G. WILLIAMS, North Missouri Conference, Breckenridge, Caldwell County, Missouri.

D. BAGLEY, Oregon Conference, Seattle. Washington Territory.

JAMES LOSEY, Kentucky Conference, Hunnewell Furnace, Ky.

WILLIAM L. WITCHER, Tennessee and North Georgia Conference, Cleveland, Tennessee.

Q. HOLTON, Eastern North Carolina Conference, Jamestown, North Carolina.

JAMES HUMPHREYS, Western North Carolina Conference, Emberville, Tennessee.

LIST OF PRESIDENTS

Of Annual Conferences of the Methodist Protestant Church, holding Office May 11, 1877, *with their Post-Office Addressess.*

D. W. BATES, Maryland Conference, 8 Parkin Street, Baltimore, Maryland.

G. R. BARR, Virginia Conference, Abingdon, Virginia.

J. J. POYNTER, West Virginia Conference, Bobtown, Marion County, West Virginia.

A. W. LINEBERRY, North Carolina Conference, Greensboro', North Carolina.

G. W. MORRIS, Georgia Conference, Decatur, Georgia.

E. C. HEARN, Arkansas and Louisiana Conference, Eden, Columbia County, Arkansas.

R. BOYD, Texas Conference, Cooper, Delta County, Texas.

W. M. NABORS, North Mississippi Conference, Dumas, Tippah County, Mississippi.

A. J. STUMBAUGH, North Arkansas Conference, Johnsonville, Johnson County, Arkansas.

A. G. GROVE, Alabama Conference, Warsaw, Sumpter County, Alabama.

E. RED, Mississippi Conference.

B. F. DUGGAN, Sr., Tennessee Conference, Unionville, Bedford County, Tennessee.

Z. BIGGS, West Tennessee Conference, Trenton, Gibson County, Tennessee.

C. M. SMITH, South Carolina Conference, Cross Anchor, Spartenburg, South Carolina.

H. L. WILLIAMSON, McCaine Conference, Dresden, Navarro County, Texas.

THOMAS AARON, Colorado Conference, Waco, McLehman County, Texas.

O. C. PAYNE, Pennsylvania Conference, Hollisterville, Wayne County Pennsylvania.

A. B. RINEER, Indiana Conference, Priam, Blackford County, Indiana.

JOHN SEXSMITH, Illinois and DesMoines Conference, Winchester, Missouri.

E. C. G. NICKENS, South Illinois Conference, Ullin, Pulaski, Illinois.

EPITOME OF GENERAL CONFERENCES AND CONVENTIONS.

	PLACE.	DATE.	PRESIDENT.
Convention	Baltimore	Nov. 1827	N. Snethen.
Convention	Baltimore	Nov. 12, 1828	N. Snethen.
Convention	Baltimore	Nov. 2, 1830	Francis Waters.
General Conference	Georgetown	May 6, 1834	N. Snethen.
General Conference	Pittsburgh	May 15, 1838	Asa Shinn.
General Conference	Baltimore	May 3, 1842	Asa Shinn.
General Conference	Cincinnati	May 5, 1846	Francis Waters.
General Conference	Baltimore	May 7, 1850	Levi R. Reese.
General Conference	Steubenville	May 2, 1854	John Burns.
Convention	Zanesville	Nov. 1, 1854	John Burns.
Convention	Baltimore	June 6, 1855	B. S. Bibb.
Convention	Springfield	Nov. 5, 1856	John Burns.
Convention	Cincinnati	Nov. 11, 1857	William Collier.
General Conference	Lynchburg	May 4, 1858	W. C. Lipscomb.
Convention	Springfield	Nov. 10, 1858	George Brown.
Convention	Pittsburgh	Nov. 14, 1860	George Brown.
General Conference	Georgetown	May 6, 1862	Francis Waters.
Convention	Cincinnati	Nov. 5, 1862	George Brown.
General Confer'ce*	Georgetown	May 9, 1865	Francis Waters.
General Conference	Georgetown	May 1, 1866	Wm. H. Wills.
General Conference	Allegheny	Nov. 14, 1866	John Scott.
General Conference	Cleveland	May 15, 1867	Thos. B. Graham
Convention	Montgomery	May 7, 1867	J. J. Murray.
General Conference	East Baltimore	May 6, 1870	J. G. Whitfield.
General Conference	Pittsburgh	May 17, 1871	F. H. Pierpoint.
General Conference	Lynchburg	May 1, 1874	L. W. Bates.
General Conference	Princeton, Ill	May 19, 1875	John Burns.
Convention (Meth)	Baltimore	May 11, 1877	J. J. Smith.
Convention (M. P.)	Baltimore	May 11, 1877	L. W. Bates.
Convention	Baltimore	May 16, 1877	L. W. Bates.
General Conference	Pittsburgh	May, 1880	

*Adjourned Session.

SESSIONS OF OHIO CONFERENCE, METHODIST PROTESTANT CHURCH.

DATE.	PLACE.	PRESIDENT.
1829	Cincinnati	Asa Shinn.
1830	Cincinnati	Cornelius Springer.
1831	Zanesville	George Brown.
1832	Pittsburgh	George Brown.
1833	Cincinnati	George Brown.
1834	Louisville, Ky.	John Clarke.
1835	Madison, Ind.	William B. Evans.
1836	Cincinnati	Robert Dobbins.
1837	Springfield	John B. Lucas.
1838	Cincinnati	Adjet McGuire.
1839	Tanner's Creek, Ind.	Jonathan Flood.
1840	Cincinnati	Ancel H. Bassett.
1841	Springfield	Ancel H. Bassett.
1842	Cincinnati	Ancel H. Bassett.
1843	Bellbrook	William B. Evans.
1844	Cincinnati	Ancel H. Bassett.
1845	Port William	John M. Young.
1846	Springfield	John M. Young.
1847	Cincinnati	John M. Young.
1848	Lebanon	Joseph J. White.
1849	Bainbridge	Sanford H. Euans.
1850	Cincinnati	William B. Evans.
1851	Gilboa	Jonathan M. Flood.
1852	Bellbrook	Walter G. Fowler.
1853	Cincinnati	Charles Caddy.
1854	Richwood	Ambrose H. Trumbo.
1855	Chillicothe	Reuben Rose.
1856	Cincinnati	Oliver P. Stephens.
1857	Lebanon	Daniel Kinney.
1858	Mechanicsburg	Charles Caddy.
1859	Middletown	Robert K. Davis.
1860	Springfield	Samuel B. Smith.
1861	Mount Blanchard	Thomas B. Graham.
1862	Richwood	Daniel Kinney.
1863	Middletown	Martin V. B. Euans.
1864	Cincinnati	Martin V. B. Euans.
1865	Sabina	Thomas B. Graham.
1866	Lebanon	Thomas B. Graham.
1867	Springfield	Jonathan M. Flood.
1868	Mechanicsburg	Joseph J. White.
1869	Mount Blanchard	Wilson R. Parsons.
1870	North Louisburg	Martin V. B. Euans.
1871	Bellbrook	Jonathan M. Flood.
1872	Mechanicsburg	Jonathan M. Flood.
1873	Manchester	Reuben Rose.*

*Ancel H. Bassett was first elected at Manchester, but resigned.

SESSIONS OF OHIO CONFERENCE—*Continued.*

DATE.	PLACE.	PRESIDENT.
1874	Catawba	Reuben Rose.
1875	Spring Valley	Cornelius S. Evans.
1876	Middletown	Cornelius S. Evans.
1877	Sabina	Cornelius S. Evans.

SESSIONS OF PITTSBURGH CONFERENCE, METHODIST PROTESTANT CHURCH.

1834. Mount Pleasant, O.	1856. Cherry-Tree Circuit.
1835. Steubenville.	1857. Pittsburgh.
1836. Pittsburgh.	1858. Connellsville.
1837. Wheeling.	1859. Sharpsburg.
1838. Lancaster, O.	1860. Pleasant Valley.
1839. New Lisbon, O.	1861. New Brighton.
1840. Steubenville.	1862. Allegheny.
1841. Allegheny.	1863. Wellsburg.
1842. Mount Vernon, O.	1864. Eldersville.
1843. Pittsburgh.	1865. Elizabeth.
1844. Fairmont.	1866. Waynesburg.
1845. Connellsville.	1867. Uniontown.
1846. Allegheny.	1868. New Brighton.
1847. Waynsburg.	1869. Fairmont.
1848. Fairmont.	1870. Allegheny.
1849. Pittsburgh.	1871. Eldersville.
1850. Uniontown.	1872. Beaver Falls.
1851. Morgantown.	1873. Birmingham.
1852. Pruntytown., W. Va.	1874. Connellsville.
1853. Washington.	1875. Castle Shannon.
1854. Allegheny.	1876. Bellevue.
1855. Bridgeport.	1877. Fairmont.

The above list of the Pittsburgh Conference sessions is taken from the sketch by brother John Gregory, the Secretary, published in the *Methodist Recorder* of September 22d, 1877. It does not give the list of the Presidents, or we would gladly have embraced it here.

SESSIONS OF MUSKINGUM CONFERENCE.

The writer is able to record only the early sessions of this Conference, from the first. It may open the way for some statistician to bring up the residue.

DATE.	PLACE	PRESIDENT.
1842	Set off from Pittsburgh	Israel Thrap.
1843	Cambridge	Joel Dalbey.
1844	Gratiot	Zechariah Ragan.
1845	Coshocton	Zechariah Ragan.
1846	Steubenville	George Clancy.
1847	Youngstown	George Clancy.
1848	Cambridge	Zechariah Ragan.
1849	Brownsville	Jacob Nichols.
1850	Cadiz	Jacob Nichols.
1851	Steubenville	Israel Thrap.
1852	Fredericktown	John Burns.
1853	Zanesville	John Burns.
1854	Cambridge	

MUSKINGUM CONFERENCE—PROGRESS IN TEN YEARS.

A statistical paper, introduced at the session of the Muskingum Conference, 1877, by David Trueman, a senior member of that body, was regarded with much interest. The chief portion of it, presenting the status and progress of that Conference, is here inserted.

	1866.	1876.
" Itinerant ministers	50	68
Unstationed ministers and preachers.	46	57
Membership	6,011	9,006
Churches	119	130
Parsonages	6	8
Value of church property	$142,050	$161,157
Sabbath-schools	98	108
Scholars	4,789	6,915

"From our official statistics we gather encouragement.

"1. As human character is not usually made in a day, nor by one or two successful efforts, neither is the character

of a religious denomination or Annual Conference. In the aggregate, we have gained. Our growth has been gradual but permanent. To-day we are stronger than ever before in numbers, in all the essential elements of usefulness, in educational facilities, and in moral power.

"2. While our statistics show a net annual increase, our Sabbath-schools have been proportionately enlarged, so that now, to every one hundred members in church fellowship, there are seventy-eight Sabbath-school scholars in training for the Master's work.

"3. Though some of our beloved fathers and brethren have fallen asleep; Springer, Sears, Case and others have been transferred from earthly circuits to heavenly stations, yet while we sorrow by their vacant seats, we rejoice that their mantles have fallen upon younger men of talents, piety and promise.

"4. Now that the cloud of our nation's financial embarrassment is lifting, and our means of improvement multiplying, our borders enlarging, and our numbers increasing; now that the sundered elements of our denomination have been consolidated, the cause of dismemberment forever removed, and the Methodist Protestant Church stands out before the world, one and undivided, strong in apostolical polity, strong in evangelical principles, and strong in unity of purpose, let us thank God, take courage, and repair to our several fields of labor, strong in faith, and rejoicing in hope."

OBITUARY RECORD OF THE OHIO CONFERENCE—IN PART.

NAME.	WHERE AND WHEN BORN.	WHERE AND WHEN DIED.
Asa Shinn	N. J., May 3, 1781.	Vermont, Feb. 11, 1853.
Cornelius Springer	Del., Dec. 30, 1790.	Ohio, August 17, 1875.
George Brown	Penn., Jan. 29, 1792.	Ohio, October 25, 1871.
William B. Evans	Penn., Mar. 18, 1794.	Ohio, March 10, 1873.
Robert Dobbins	Penn., Apr. 20, 1768.	Ohio, January 13, 1860.
Adjet McGuire	Penn., Oct. 18, 1778.	Ohio, July 26, 1857.
Jonathan Flood	Va., Dec. 29, 1781.	Indiana, Oct. 21, 1867
John Wilson	Ire., July 26, 1786.	Ohio, Nov. 23, 1867.
B. Goldsbury	Va., May 24, 1777.	Ohio, Dec. 22, 1864.
Jacob Myers	N. J., Oct. 27, 1779.	Illinois, May 7, 1851.
Saul Henkle	Va., Jan. 9, 1782...	Ohio, Nov. 15, 1837.
William Reeves	Eng., Dec. 5, 1802.	Penn., April 20, 1871.
Evart Richman	N. J., Feb. 26, 1793.	Ohio, August 19, 1830.
Joel Dalbey, Sr.	Va., June 27, 1777.	Indiana, March 9, 1859.
Joel Dalbey, Jr.	Ohio, June 1, 1810.	Missouri, Nov. 22, 1869.
Josiah Foster	Penn. Jan. 25, 1772.	Ohio, October 9, 1840.
William H. Collins	Ire., Nov. 21, 1795.	Illinois, Nov. 9, 1869.
Moses M. Henkle	Va., Mar. 23, 1798.	Virginia, June 8, 1864.
William Hughey	Ky., April 18, 1792.	Ohio, May 24, 1869.
Samuel Thompson	Maine, Oct. 5, 1782.	Iowa, October 24, 1867.
Edward E. Parrish	Va., Nov. 20, 1791.	Oregon, Oct. 24, 1874.
Reddick H. Horn	N. C., June 6, 1790.	Nebraska, Jan. 8, 1858.
Joseph Thrap	Md., Oct. 16, 1776.	Ohio, May 12, 1866.
Jeremiah L. Leslie	Md., Oct. 9, 1776.	Ohio, Feb. 5, 1857.
William Hamilton	Penn., May 1, 1789.	Ohio, August 8, 1867.
John Price	Penn. Feb. 23, 1784.	Ohio, July 8, 1832.
Charles Avery	N. Y., Dec. 10, 1784	Penn., Jan. 17, 1858.
Lewis Browning	Md. Nov. 3, 1765.	W. Va., Sept. 2, 1853.
Jeremiah Browning	Md., July 11, 1778.	W. Va., June 12, 1843.
Charles Scott	Ireland, 1751	Penn., Dec. 7, 1840.
Nicholas Snethen	N. Y., Nov. 15, 1769	Indiana, May 30, 1855.
Zechariah Ragan	Penn. Feb. 22, 1804.	Ohio. Nov. 27, 1875.
William Young	Penn. Aug. 8, 1796.	Ohio, June 3, 1871.
George Wheatley	Penn. May 15, 1802.	Missouri, Nov. 30, 1874
Thomas Hicklin	Ky., May 23, 1808.	Indiana, Dec. 26, 1845.
James McClain	Eng., Dec. 12, 1776.	Indiana, April 16, 1868.
Isaac Hunt	Vermont, Mar. 1790	Oregon, Jan. 7, 1874.
David Moore	Ohio, Sept. 12, 1808	Ohio, Sept. 18, 1876.
David Crall	Md., Feb 5, 1798.	Ohio, Sept. 11, 1876.
Reuben M. Dalbey	Ohio, August, 1816.	Ohio, July 10, 1875.
Oliver P. Stephens	Ohio, June 24, 1820	Ohio, Nov. 6, 1873.
Thomas H. Stockton	N. J., June 4, 1808.	Penn., October 9, 1868.
Joseph A. Waterman	N. H. Mar. 10, 1798	Ohio, May 13, 1852.
Perry F. Johnson	Ohio, Mar. 10, 1823	Ohio, Jan. 18, 1875.

The first thirty names above were enrolled at the first session, 1829.

CHAPTER LII.

THE SECESSION OF JAMES O'KELLEY.

THE writer has felt it his duty to prepare for insertion in this work some historical account of other principal secessions and minor organizations of Methodism in the United States. In this chapter, and the three following chapters, he endeavors to fulfill this service.

James O'Kelley was an associate with Mr. Asbury, as a Methodist itinerant, from as early as the year 1777. He was one of the first presiding elders, and served in that relation for eight years. It is recorded of him that he was a pious and good man—a powerful and successful preacher. But, as has been related in the body of this work, he took earnest ground against the arbitrary power of the bishops. In the Conference of 1792, he introduced a resolution that an appeal be allowed to a preacher when dissatisfied with his appointment. This was warmly discussed for several days, but was finally lost. Hereupon, Mr. O'Kelley, with several other preachers (one of whom was William McKendree), withdrew from the connection, because unwilling to serve under such arbitrary rule. The withdrawal of O'Kelley was a "sorrowful day" to Jesse Lee, as related by his biographer, and many of the preachers (as he states) wept heartily. But after he ceased to serve in the interests of the Episcopacy, efforts were made to injure and stigmatize him. He continued to labor in the gospel, and had many adherents in the ministry and membership, chiefly in

Virginia, where he lived. Yet he was charged with heresy in his views of the Deity of Jesus, and the same was imputed to his followers. Intimation of this is given in Lee's "History of the Methodists." But the writer is satisfied that injustice was done him in these imputations, and he here feels called to place on record some vindication of the history of that good man.

James O'Kelley died October 16, 1826. After his death, the tongue of slander was hardly hushed. But his character was fully disabused by several writers who knew him well. We extract the following testimony from a writer in the Baltimore *Mutual Rights and Christian Intelligencer* of October 5, 1827:

"Many slanders have been leveled at this eminently great and pious minister of Christ. It has been represented that his soul was ambitious, his doctrines heterodox —that he withdrew because he was not made a bishop. This senseless charge has been circulated with much seriousness by some of the 'divinely authorized.' He was charged with being a Unitarian, and of denying the divine character of our common Savior. I was intimately acquainted with him for thirty-five years, in which period I have been with him, at different times, for months together. I knew as much of his sentiments as any human being upon earth; and I declare, before God, that he always contended for the divinity of Christ, and the fullness and extent of his atonement, with a strength of thought and energy of expression that I have never heard equaled by any other man. This was the subject of the last sermon I ever heard him deliver, when bending under the weight of almost ninety years. His superior as a Christian, or his equal as a preacher, I have never yet seen. He died in the triumphs of faith, and is now in the heavenly kingdom. He was the friend and instructor of my youth, and his memory shall ever be dear to me.

"About the year 1794, Mr. O'Kelley and others, who had withdrawn from the Episcopal Methodists at the General Conference of 1792, with several societies and local preachers, formed themselves into an independent church, and called it the 'Republican Methodist Church.' This name it bore for several years, until a majority concluded that the disciples of Christ should be called by his name, 'Christians,' as the primitive saints were first called at Antioch. This name, therefore, they adopted. A few opposed the adoption, and retained the former name, but this party afterwards became extinct. The church in connection with Mr. O'Kelley always did, and still does believe, and her ministers preach the doctrine of a Trinity, the divinity of the Son of God, and his atonement for lost sinners, as fully and closely as any people on earth. Some years after the organization of this church, a sect sprung up in New England, who are strictly Unitarians; also calling themselves the 'Christian' Church. They are understood to deny the divinity of Christ and the doctrine of vicarious atonement. They refuse baptism to infants, and administer it by immersion to adults alone. Seventeen or eighteen years ago, a missionary was sent from this body, named Plummer, who attended a general meeting of the Christian Church. Mr. O'Kelley asked him: 'If Jesus Christ were now upon earth, and you knew it were he, would you worship him?' He answered: 'No, no sooner than I would you; for I do not believe he was any more divine.' Mr. O'Kelley replied: 'Then I have no fellowship for you.'"

But it is added that, being a man of insinuating address, he drew off many both traveling and local preachers, at that time in connection with Mr. O'Kelley, and proselyted some of the most numerous societies in Virginia, and a few in North Carolina. "But there is no intercourse between these churches. Those who remained firm to their first doctrines, refused all fellowship with this heterodox party.

But being called by the same general name, the same heterodoxy is by many indiscriminately ascribed to all, for the want of information, if not from design, in those who know better. The charge of Arianism bestowed upon the orthodox Christian Church (namely, the church in which Mr. O'Kelley lived in full fellowship), greatly retarded its advancement. But in spite of all opposition, it is gradually increasing. It has respectable, pious and useful preachers, some of them of superior talents, and several thousand members."

We learn from our venerable friend, Peter T. Laishley, the senior member of the Pittsburgh Conference, that he was converted and licensed to preach among the people called O'Kelleyites. That on September 20, 1820, at a woods meeting, in Frederick County, Va., he was ordained an elder by Joseph Thomas (afterwards known as the White Pilgrim), and two other elders, in fellowship with the Republican Methodists. He states that, when at a subsequent day, he cast in his lot with the Methodist Protestant Church, he was received on the papers furnished him at the time referred to; that he never received any others. He speaks of an excitement in the Shenandoah Valley, caused by the proselyting labors of certain ministers of the so-called Christian order, who, it seems, represented Kentucky as well as New England. During that excitement he left the parts, and emigrated to West Virginia. Brother Laishley says, playfully, "I trace my origin back to O'K. (O'Kelley) and think it all O. K. to have been an early Reformer, and I think it will be all O. K. if we bring about an honorable union in the city of Baltimore, in May, 1877."

CHAPTER LIII.

THE METHODIST REFORMED CHURCH.

ON ACCOUNT of dissatisfaction with the government of the Methodist Episcopal Church, secessions took place in Northern New York, and in several New England States, in the year 1814. On January 16th, of that year, at a Convention held at Readsborough, Vt., Elijah Bailey, President, and Ezra Amadon, Secretary, it was resolved to withdraw from the Methodist Episcopal Church, and to form themselves into a society by the name of the Methodist Reformed Church or Society, and to adhere, as far as possible, to the practical principles of Primitive Methodism.

From a publication issued by Ivory Sherwin, Jamestown, N. Y., in 1827, we learn that the declared object of this withdrawal and new organization was, "to revolutionize the mode of governing the church, and make it compatible with the liberties of our country." The plea stated in behalf of this measure was: "The bishop orders a circuit preacher where he pleases; and to refuse going is location, and probably exclusion from the connection. The preachers govern the circuit as they please; and to refuse obedience is excommunication. They can take in and exclude members, when and where they please, and the Discipline will sustain them in so doing. The greatest reason why they do not oftener use the power given them is, because the fault of their system would then be too obvious to the people. Yet they have among them many good preachers

who do not wish to rule; but yet they can, for the government is nowhere elective, or under the control of the church."

The principles adopted by this organization provide that in business of the church, every member has a vote. And no standing or preferment shall protect any one from reproof, in a gospel way, or from dealing and exclusion for offenses. The Annual Conferences are composed of preachers and delegates from the societies, both chosen by voice of the church.

This organization proved a truly evangelical and useful branch. It had many churches and circuits and several Conferences formed in several New England States and New York, and in one instance as far west as Northern Ohio. They had a degree of prosperity for many years. A number of their ministers and societies ultimately united with the Methodist Protestants.

In 1858, the late L. D. Johnson thus wrote to the *Western Methodist Protestant:* "Many of the churches of the Reformed Methodists upon Cape Cod have, in their membership, fathers and brethren of unbending religious integrity, strong faith and great spirituality. I spent my youth among them. I grew up with them. And now separated, with religious delight, I love to cherish their memory."

CHAPTER LIV.

THE METHODIST SOCIETY.

IN OCTOBER, 1820, a secession took place in New York City, from the Methodist Episcopal Church, under the lead of Rev. W. M. Stillwell, and under the following circumstances: Said Stillwell was a very able and popular preacher, and an influential member and Secretary of the New York Conference of the Methodist Episcopal Church. That Conference was induced to petition the Legislature of the State to legalize the Methodist Episcopal deed of settlement for church property. Stillwell opposed the measure, in and out of Conference, as an encroachment on the rights of laymen. This made him enemies. He was persecuted by his brethren, and constrained finally to withdraw from the church. Secessions followed him. He had three or four churches organized in New York City, and a number of ministers associated with him. This statement we take from the lips of the venerable T. K. Witsil, of the Methodist Protestant Church, who was cotemporary with Mr. Stillwell, in his day, and somewhat a co-laborer. We find in the *Mutual Rights and Christian Intelligencer*, of June 20th, 1829, a letter from Mr. Stillwell, dated New York, June 11th, from which we extract the following statement:

"The Methodist Society, formed in the city of New York in 1820, is yet in existence. As pastor of that society, I have received in this city alone, since that period, 1,400 persons, and upwards, on probation and as members. And

notwithstanding the separation of two churches from us, we still have more than 500 members here; and within six months past, such has been the gracious work of God, that upwards of one hundred have professed to experience the love of God in their hearts. We are in the greatest peace and love. On Long Island, in New Jersey, and in Connecticut there are flourishing societies."

In later years, the writer became conversant with persons and places on Long Island, once connected with organizations of Mr. Stillwell. His high standing and usefulness as a minister was fully assured. But his people had latterly united with the Methodist Protestants. This was the case at Eastport, Speonk and Moriches.

The writer has before him a copy of a neat little book, entitled the "Declaration, Constitution, Bill of Rights and Form of Government of the Methodist Societies," adopted by a Convention of Delegates held in the city of New York, in June, 1826. The names of over fifty ministers are appended, of whom are a number who afterwards became Methodist Protestants, as, Orren Miller, James and Zenas Covel, Samuel Budd, E. W. Griswold, Aaron G. Brewer. The names of William Burke and Oliver Langdon, of Ohio, also appear. These had organizations in and about Cincinnati, which continued for many years. But the writer is not aware that any of the societies of this Association are yet in existence. It is believed that they were mostly merged in the Methodist Protestant and Wesleyan organizations.

CHAPTER LV.

WESLEYAN METHODIST CONNECTION.

DURING the anti-slavery excitement of 1834–1840, the leading authorities and many Conferences of the Methodist Episcopal Church partook largely of the prevailing anti-abolition prejudice. With some of the authorities it became a very passion. In some Eastern Conferences, composed largely of anti-slavery men, in various instances, the presiding bishops, such as Emory, Hedding and Waugh, refused to put to vote any resolution disapproving of African slavery. At the same time, in other Conferences, as well in the North as in the South, they would freely put to vote any resolution denouncing abolitionism. Then the presiding elders, as Presidents of the Quarterly Conferences, followed the examples of their bishops, and refused to put to vote any anti-slavery resolutions. The General Conference of 1836 denounced modern abolitionism, and censured two of its members for attending an anti-slavery meeting. Orange Scott, a delegate from the New England Conference, who spoke ably and dispassionately in the defensive, was in that body treated with great injustice and insult. The whole board of bishops united in a pastoral address condemning the abolitionists. Annual Conferences construed this as law, and ministers were tried and suspended for adherence to their conscientious position, the charge being contumacy and insubordination. And none of the bishops objected to taking the vote on their suspension.

Five ministers were tried and suspended upon these charges, in the New York Conference, in 1838, and one of them finally expelled. It is a matter of record that while anti-slavery men were treated as criminals, tried and deposed, not a pro-slavery man was called to account, or reproved or censured, by any act of the church or its administrators. It is not surprising that the friends of the slave should reach the conclusion that the church was hopelessly committed to slavery, and that it was right and a duty to withdraw from it.

During the year 1842, several secessions took place, upon the above grounds, in various parts of the country, but chiefly in New England and New York. In November of that year, Orange Scott (with two other ministers) withdrew, and soon after published the reasons in a new weekly paper, called the *True Wesleyan*, which he published on his own responsibility, commencing without a single subscriber. A Convention was called for permanent organization, at Utica, N. Y., May 31st, 1843. It was presided over by Mr. Scott. This Convention adopted a Constitution and Book of Discipline for the Connection, taking very emphatic ground against slavery and intemperance, and recognizing the principle of lay representation in the Annual and General Conferences. About 6,000 members were reported at this Convention, mostly comprising seceders from the Methodist Episcopal Church, but including also a very considerable number from the Methodist Protestant Church, and others again from the Reformed Methodists. Almost an entire Conference of Methodist Protestants, in Northern New York, went over to this organization. Orange Scott, who was the principal founder of the Wesleyan Methodist Connection, a noble Christian minister, and perhaps a martyr to this work, died in peace at Newark, N. J., July 31st, 1847. For many years the body was largely prospered, had numerous accessions

through religious revivals, as well as through transfers from other churches, until a membership of over 20,000 was claimed. But after the Methodist Protestants of the North and West disengaged themselves from connection with slavery, the leading brethren of the Wesleyan order sought a union with that body. As otherwheres related, a Convention was held in 1865, and another in 1866, in view of the consummation of such union. But meanwhile, as the Methodist Episcopal Church, not by its own act, or through its own seeking, but by act of God, and through the military arm, had also become severed from slavery, the leading ones of the Wesleyans, who had stood committed to a union with the Methodist Protestant Church, changed their course, and went to the Methodist Episcopal Church. The main portion, however, under the lead of Adam Crooks, then editor at Syracuse, N. Y., decided to adhere to their distinctive organization, and to ignore and oppose the union with the Methodist Protestants.

The *American Wesleyan*, weekly, the official organ of this branch, is still published at Syracuse, New York. But we are not advised of their statistics.

BIOGRAPHICAL SKETCHES.

REV. NICHOLAS SNETHEN.

NICHOLAS SNETHEN was a native of Long Island, New York; born November 15th, 1769. He experienced conversion when about twenty-one, and entered the Methodist itinerancy in 1794, when he was twenty-five years of age. For the first four or five years he traveled in the New England States, rendering laborious and extensive pioneering service. An early friend, who survived Mr. Snethen, said of this period of his early service: "When he left home, he was spare, and his eyes were sunken, with a hectic glow on his cheeks. This was the day of saddle-bags ministry. After four years of toil and exposure, he came back with a well-developed, fleshy person, an elastic step, and in the bloom of health, displaying a very classical head, and a face of noble features, breathing benignity and love."

Subsequently, he was appointed to labor for many years in stations further south. For four or more years, at different times, he was stationed in Baltimore, and two years in New York City. For several years, he was appointed to travel with Bishop Asbury. When the bishop was in feeble health, he would send Mr. Snethen to preside in the An-

nual Conferences, in his stead. The writer has, in time past, conversed with a number of aged persons who remembered the circumstances of his officiating and presiding at the Western Conference, at Mount Gerrizim, Ky.,* in 1803 or 1804, that being then the only Methodist Conference in the West. From the musical sweetness of his voice, as well as his eloquence, Bishop Asbury used to call him his silver trumpet. He was a member of several early General Conferences of the Methodist Episcopal Church; was secretary of the one held in 1800. He there took the republican side of the presiding elder question, favoring the limitation of the episcopal prerogative.

In 1812, again, Mr. Snethen took a prominent part in the debates upon the proposition (originated by himself) to subject the nomination of presiding elders to the confirmation of the Annual Conferences. This was lost, by six votes, 49 to 43. He thenceforth declared that he would never again appear upon the floor of any General Conference, to legislate for the church, unless sent by the vote of the governed, both laity and preachers. He kept his word, and he afterwards lived to verify the half prophetic intimation. About 1809, when stationed at Georgetown, he was elected Chaplain of the United States House of Representatives. Serving in this relation, he commanded large audiences, and became intimate with Clay, Randolph, and other distinguished statesmen.

We do not find at what time Mr. Snethen retired from the regular itinerancy in the Methodist Episcopal Church. But he did for a number of years occupy the relation of a local minister in that church, before the organization of the Methodist Protestants, and resided in Frederick County,

*At least two Conferences were held at that place. It was near Ruddle's Mills, Bourbon County, Ky. But the spot is no longer a place of worship.

Md. During this period, he was once induced to accept the nomination for a seat in Congress. The opposing candidate, a Mr. Gaither, was a gentleman of great influence and popularity in the community, while Mr. Snethen stood unrivaled as a pulpit orator. Once it was arranged for the two candidates to meet for a public discussion. On the occasion, a vast assemblage of people were brought together. Mr. Snethen delivered an address of great clearness and power, in which it was supposed that he fully carried away his audience.

When Mr. Gaither rose to respond, he undertook no reply, but very pleasantly complimented the former speaker for his very able deliverance. He uttered not a word of disparagement, or even criticism, but proceeded, however, to state some reasons why he considered that the people should elect himself to go to Congress, without taking his eloquent friend from a still higher calling, for which he is so eminently qualified. "For," said he, "Mr. Snethen is too eloquent a man in the house of God, to be spared from that sacred work to go to Congress!" This expression, so wittily, and yet so kindly uttered, at once caused an outburst of applause, which rang through the entire audience. Mr. Snethen heartily joined in the merriment, and being at that time of portly proportions, it is said that he fairly shook his sides with laughter. The result was, the people elected Mr. Gaither to go to Congress, and Mr. Snethen to continue his eloquent services, in the house of God.

In the great controversy respecting church government in the Methodist Episcopal Church, Mr. Snethen bore a prominent part as a writer. He wielded a mighty pen in the cause of representation. Many of his able papers on that subject, first published in the *Wesleyan Repository* and *Mutual Rights*, were, some years ago, by himself collected and republished in a volume known as "Snethen on Representation."

When persecution arose, "about this way,"—when those in power commenced the unhallowed work of cutting off certain ones for advocating reform in church government, a process which Prof. Bascom designated as a "labored deed of hard earned infamy," Mr. Snethen did not shrink, or yield the contest, or ingloriously forsake his proscribed brethren, as did some others. In his "Address to the Friends of Reform," published in the *Mutual Rights*, at about this period, he uttered these noble words:

"It will—I know it will—it *must* be asked, now that the time is come to try men's souls, where is Philopisticus? Where is Adynasius? Where is Senex? Where is the man who was among the foremost to challenge us to the cause of representation; where is Snethen? I trust that while he is among the living, but one answer will be given to this question—he is at his post, he is in the front of the contest, he is shouting, on, brethren, on! and if he fall, it will be with a wound in his breast, and with his head direct towards the opponent. . . What may not the traitor of this cause expect? Where can he find shelter from the frowns of heaven and earth, and the self-torture of his own reflections? . . Of the labor of seven years I make no account. I was not a lamb among wolves. My courage, my resolution, was not put to the test. I have never been questioned, never called to account, not even threatened. The fiery trial has come upon one (Rev. Dennis B. Dorsey, then in feeble health), who is the shadow of a man, a walking skeleton, and I yet go free! Mysterious providence! . . I can not now desert the cause, and be innocent before God or man. I can not now be silent and be harmless."

Mr. Snethen withdrew from the Methodist Episcopal Church, in good standing as a local minister, but we are not advised of the precise time when it took place. But we find his name identified with the first organization of the Maryland Conference of the Associated Methodist Churches

(afterwards Methodist Protestant Church), April 2d, 1829. He was unanimously elected President of that Conference, with the exception of one vote. He also attended the first session of the Virginia Annual Conference, May 1st, 1829, and the first session of the Pennsylvania Annual Conference, October 10th, 1829. He took an active part in the General Conventions of Reformers, in 1827 and 1828, in both of which he was called to preside.

In the year 1830, he removed to the West, and identified himself with the Ohio Conference, with which he remained connected for the rest of his natural life. For a number of years, he served severally the stations of Zanesville, Louisville and Cincinnati, while his strength admitted of his rendering regular service. And for several years, at intervals, while holding either a supernumerary or superannuated relation, he did much service in the last named city station, with zeal and usefulness.

In 1834, he was appointed co-editor of the *Methodist Protestant*, with Mr. Shinn, and served one year in this capacity.

During the last two years of his life, at intervals, Brother Snethen became very feeble, and seemed to be sinking to dissolution. In one of his letters to the writer, when age and feebleness had almost wasted him away, he observed: "It seems a pretty trying scene to bid farewell to the pulpit, and finally retire from the field of so many joys and sufferings." But again he would rally, and recover strength for a season, and would be found preaching with the energy, and almost the vigor, of a youth, the precious doctrines of the cross, which it was ever his delight to proclaim.

The writer would state it as remarkable that, within the month of September, 1844, which was but a few months before his decease, Mr. Snethen was enabled to attend the sessions of three Annual Conferences, requiring the travel

of great distances, chiefly by water, to reach them, there being then no railroad travel in the parts. First, he attended the session of the Illinois Conference, at Rushville, Ill. We have understood that he was enabled to preach five times during his visit there. Then, though there was an interval of but one week, and a distance of at least 700 miles by water, and the weather sultry and oppressive, yet our venerable brother was found present on the first day of the session of the Ohio Conference, at Cincinnati, September 11th. This proved to be his last attendance. Not soon will the writer or others forget the thrilling eloquence and pathos, as well as overflowing love, with which he addressed the Conference, at its request, for the space of two hours. No sooner had this Conference adjourned, than he essayed himself to the task of a still greater journey, to attend the first session of the North Illinois Conference, at Princeton, Ill., September 25th. The distance, as traveled, could have been little less than one thousand miles. But the brethren had urged him to come, and he could not be dissuaded, though feeble, from making an effort to reach there. Suffice it to say, he was present at the Conference, and we doubt not his voice, in its counsels, and his able ministrations, are still remembered by many. This new Conference then included Iowa, and the entire North-west. It made arrangements, in connection with the Illinois Conference, to establish an institution of learning at Iowa City. Mr. Snethen was chosen to be its principal. Consenting to this arrangement, he visited Iowa City, and while there, by request, he officiated as Chaplain at the opening of the session of the Territorial Legislature. He left there, to spend the winter in Cincinnati, promising to return so soon as a class of six young men should be reported to him as students in theology. Accordingly, about the middle of March, 1845, being informed that the requisite number was in waiting, he promptly set out upon what proved his last

journey, fully purposing to assume, if able, the duties of the seminary. It is understood that, during the winter, he had been much engaged in preparing theological lectures for the class. On his way to Iowa City, he purposed visiting his children, at Princeton, Ind. He reached there in safety, but there he ended his earthly career. He was soon taken ill, and suffered much pain, but exhibiting Christian patience and resignation. He departed, in the triumphs of the Christian faith, May 30th, 1845, declaring that while the world disappeared from his vision, heaven opened to his view, and that he could shout upon the top of the mountain. It is said that he expired with the name of his beloved Savior upon his lips.

Very precious is the memory of Nicholas Snethen. At the ensuing session of the Ohio Conference, where his presence was so much missed, as a memorial service, the writer, then its President, by request of the Conference, delivered a discourse, from Psalm xii. 1. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

Mr. Snethen, in his day, was a man of extraordinary pulpit power. Especially on camp-meeting occasions, it was said he would "move vast congregations, as forest trees are moved by mighty winds." The writer witnessed somewhat of this, though only in his later ministrations. An instance is given in an accompanying reminiscence. He was considered the father of camp-meetings among the Methodists. In 1803, he held the first camp-meeting ever held in Maryland. Some time ago, the oldest surviving member of the New York Conference, Methodist Episcopal Church, related to the writer circumstances of the first camp-meeting held in the State of New York, in September, 1804. It was attended by Nicholas Snethen. Times without number, our venerable informant had heard persons who remembered the occasion speak of the wonderful displays of the

power of God under a sermon by Mr. Snethen, from the text: "The weapons of our warfare are not carnal, but mighty through God." 2 Corinthians x. 4.

Mr. Snethen had ever been a devoted student, and so he became a profound scholar. He was familiar with the Greek, Latin and French languages, and with the general branches of science. He was considered almost a cyclopedia of general information, never at a loss in any subject in literature. And it is noteworthy that his love of learning continued unabated in his advanced life. When arrangement was made for him to take charge of a class of young men, he said:

"In regard to myself, permit me to say, that the enthusiasm for learning which I felt when I first became persuaded in my own mind that I was called to preach, remains unabated. The fire, though often checked, and sometimes well-nigh smothered, has never failed to burn afresh when opportunity offered. I take the place assigned me temporarily, to give this last example to our young men and our youth. Age, and sickness, and changes, and cares, and sorrows, have left my love of learning untouched. To myself, from first to last, I have given the demonstration of sincerity in this affection. I have the witness of it in myself. Knowledge is pleasant to my soul. I review with complacency the years devoted to self-instruction, in the absence of all other means, and rejoice that literature and science has at last found a place among us, where to build a tabernacle."

Worthington G. Snethen, a gifted son of the subject of this sketch, expended great care and labor in preparing for publication the "Life and Works of Nicholas Snethen," intended to be comprised in not less than ten volumes. But not meeting with sufficient encouragement, it seems, he never attempted to issue the work. This is much to be regretted.

REV. ASA SHINN.

ASA SHINN was an example of that extensive class of Methodist preachers who were called self-made men. He was a native of New Jersey, born May 3d, 1781. We find the following brief sketch of his early history from his own pen, in one of the early numbers of the *Methodist Correspondent* (July 27th, 1833):

"By nature, I belong to the lower ranks of life. I was born of poor, honest parents, who were connected with the Society of Friends. Being removed from the place of my nativity, at a very early age, I received my education chiefly among the western hills of Virginia. It was an education of the humbler kind, a particular account of which would afford some amusement. Illiterate as I was, however, I was able, in some degree, to understand the plain preaching of Valentine Cook, Robert Manly, and others, whose honest and fervent labors in the ministry aroused me from my slumbers, in the seventeenth year of my age. By the time I was eighteen, I became a Methodist. The manner in which I was introduced into the ministry was as follows: Without my making any application whatever, a presiding elder applied to me to know if I would *receive* license to exhort; and upon having intimation of my acquiescence, he took the matter to the Quarterly Meeting Conference himself, obtained license, and brought it to me. Not long after this, I was licensed to preach; and before I was

twenty years of age, I was employed by the same presiding elder to be a traveling preacher. I received my first appointment from the bishops in 1801, and continued in the itinerancy of the Methodist Episcopal Church for more than twenty-seven years."

The above paragraph is all that can be found as autobiography of this eminent man of God.

It is said that he never saw an English Grammar until after he entered the traveling ministry. But having met with one, in the hands of his colleague, and made some inquiries about it, he soon procured a copy, and applied himself in earnest to the study thereof. Intent on improvement, and every attainable qualification for usefulness in his calling, within a few years he became such a master of language and style, as to be capable of gracing any pulpit in the connection.

It was related by the venerable John Collins, that at one of his appointments, on the first round on his circuit, in 1801, Mr. Shinn, for the first time, met with a family clock! He had commenced services, in a private house; and after being for some time disconcerted by the ticking noise, when the time-piece struck the hour, he was nearly brought to a stand, with astonishment. After the congregation had retired, he earnestly besought his host to tell him the nature and uses of the article. This he did, and at his request, he opened it, and exhibited its wheels, and weights, and pendulum, and explained to the interested inquirer the mechanical principles involved.

In the Life of the late James Quinn, we find a statement of his own labors in 1799, in West Virginia, in which occurs this passage:

"Some fifteen or twenty miles further up (the West Fork of Monongahela River), a door was opened, and a good society formed, at the house of Jonathan Shinn, father of Rev. Asa Shinn. This man was of Quaker origin, but he

believed and was baptized, and his household. Forty years have passed since I preached and met class in this good man's house. At that time (1799), Asa was seeking salvation, with a broken spirit. We prayed together in the woods, and I have loved him ever since. Would that he were with us yet! This young man was admitted on trial, in 1801, although he had never seen a meeting-house or a pulpit before he left his father's house to become a traveling preacher. He had only a plain English education. Yet in 1809, we find him, by appointment of the venerable Asbury, in the city of Baltimore, as colleague of another backwoods youth, Robert R. Roberts, afterwards bishop."

When Mr. Shinn entered the ministry, there was no Methodist College, or magazine, or newspaper, or book concern in the land. Yet, almost without books, save the Bible, he so utilized his opportunities as a student, as to become an able theologian, without the aid of classics, or of divinity professors. Having accepted the high calling of a gospel minister, he gave himself wholly to the work, as his life work. In season, out of season, in town or in country, in the woods or on horseback, his tireless mind was at its work, or preparing for some valiant service in the cause of truth, or for some attack upon the citadel of error. He became a logician, a master in argument, before whom no foe of the truth could stand. Under his masterly deliverance, infidelity quailed before him, and popular errors stood abashed. Under his mild but searching rebuke, haughty scoffers at camp-meetings have been awed into respectful behavior. To this the writer can bear witness.

But we would not claim for Mr. Shinn that he was simply, in the ordinary sense, a self-made man—a self-made theologian and declaimer; for we must add that he was a man of God, a man of faith and prayer. He put on the divine panoply. With all his personal preparation, he sought the presence and aid of the Holy Ghost. Thus

doubly armed and equipped, he was prepared for effective service for the Master. Though extremely affable in his bearing towards all, he could not have his hour of pulpit preparation intruded upon. He would not pursue conversation till the bell summoned him to church, then chat upon common-place topics all the way to the house of God; and then trip along to the desk, with the air of a mountebank. But his rule was, to go from his knees to the pulpit.

The writer has heard him state that, as a rule, he desired first to have his soul baptized into his subject, before attempting to preach. He would enter the place of worship, and proceed to his assigned position, with a pleasing, dignified solemnity of demeanor, which ever seemed to say: This is the house of God; fear before him, all ye his saints.

Mr. Shinn continued in regular service in the Baltimore Conference, filling usually its most important positions, until the organization of the Pittsburgh Conference, in 1825. He was thenceforth connected with the latter Conference, until his withdrawal from the Methodist Episcopal Church, in 1829.

Mr. Shinn took part largely in the Reform controversy in 1824–1828—was a leading writer in behalf of lay representation. Many able articles from his pen appeared in the several volumes of the *Mutual Rights*. After the expulsions took place in Maryland, he nobly stood up, in the General Conference of 1828, in defense of the sufferers, as is related in the proper place in this History.

Since our Chapter IX has been reduced to plate, the writer had an interview with Dr. William Henderson, a veteran member of the Methodist Protestant Church of Pittsburgh. He has a clear remembrance of the scene in the General Conference of the Methodist Episcopal Church, of 1828, in the same city. Let it be recollected, that was the General Conference, the majority of which, indignant that the laity should at all ask for reform, assumed that

"the divinely instituted ministry—the divinely authorized expounders," can not have their ministrations "authoritatively controlled by others." There was a minority of Reformers in that General Conference, but many of them were evidently awed by the episcopacy. One there was, however, who could not be intimidated from a noble discharge of duty. Asa Shinn, as has been mentioned, stood up manfully in support of the Reformers' claims. Especially did he defend the cause of the ones expelled in Maryland, and plead for their restoration, in one or more speeches of overwhelming eloquence and power. When he had finished, had the vote been then taken, a sense of right would doubtless have carried a majority in favor of restoring the expelled. This was the first General Conference which was assembled after Bishop Soule's induction into the episcopacy. And now, to use the heretofore quoted expression of Messrs. Emory and Waugh, in reference to that person, it was for him to show with what "tenacious grasp" "power is held when once acquired." Dr. Henderson distinctly remembers that on the occasion now spoken of, Bishop Soule occupied the chair, and that the following took place: Mr. Shinn solicited to have the vote taken. The chair would not consent that the vote be then taken, but would have it deferred. Mr. Shinn asked by what authority does the chair thus govern the case. The bishop answered, in about these words: "I let you know that we govern by divine authority." He also made a remark to the effect that should the vote be now taken, you would accomplish all you desire. Mr. Shinn simply answered, "Then I have nothing more to say," and resumed his seat.

In the days of final trial, Mr. Shinn did not, as some others, abandon principle to retain position, but went out magnanimously with his expelled brethren, to organize a new church, based on liberal principles. He was a member of the Convention of 1830, which formed the Constitution

and Discipline of the Methodist Protestant Church, and of the first three General Conferences, in two of which he was called to preside. When, in 1829, our first Conference (Ohio) was formed in the West, he was elected its first President; and he was afterwards the first President of the Pittsburgh Conference. In 1834, he was elected editor of the *Methodist Protestant*, and served two years, the first year jointly with Mr. Snethen.

Mr. Shinn, in his time, produced two theological works, one on "The Plan of Salvation," the other on "The Benevolence and Rectitude of the Supreme Being." These have been admitted on all hands to be the product of a giant intellect; evincing great logical power, piety of heart, and devoted loyalty to Christ. The former work having been issued in the life-time of Adam Clarke, that distinguished man is said to have expressed the opinion, after reading it, that Mr. Shinn was the greatest reasoner in America.

There is a painful chapter in the history of Mr. Shinn. He suffered several periods of mental derangement. This is believed to have been induced by a physical injury, received when he was a young man. He experienced an accidental fracture of his skull, immediately over the brain. It seems that the physicians, at hand at the time, were not conversant with the important art of trepanning. So, the injured part was allowed to heal, without receiving the proper surgical attention. It may readily be supposed that the indentation, which was not removed, would sometimes inflict a fatal pressure upon the brain. His death took place February 11th, 1853, at the Lunatic Asylum, Brattleboro, Vt., where he had been for several years confined. His remains were brought to the house of his family, at Allegheny, Pa. A funeral discourse was preached on the occasion, by his former compeer and co laborer, George Brown, from 2 Samuel, iii. 38: "Know ye not that a prince and a great man is fallen this day in Israel?"

REV. THOMAS H. STOCKTON.

THOMAS H. STOCKTON was born in Mount Holly, New Jersey, June 4th, 1808. He was the eldest son of William S. Stockton, Esq., a highly intelligent and worthy layman, an able and powerful writer, known as the originator and publisher of the *Wesleyan Repository*, and one of the fathers of the Reform movement in the Methodist Episcopal Church. Thomas, from a child, ever feared God, and ever cherished love for the beautiful, and reverence for the great and the good. He dates his conversion in 1826. At the age of fifteen his constitution was seriously impaired by sickness, prolonged for nearly a year. He was nigh unto death. Yet God raised him up, for many years' eminent usefulness, though he was ever a feeble man. One of his earliest developments was a fondness for literary pursuits. While young he attempted several professions, but none seemed the right one. In after-life he took consolation in believing that Divine Providence had shaped his course. He had to relinquish the printing business, on account of tetter on his hands, caused, it was believed, by handling type. Subsequently, he pursued the study of medicine. This he found congenial, but ultimately could not endure the idea of practicing it. Finally, he yielded to a conviction of duty to become a preacher. The event proved that to this work he was eminently adapted. He preached his first discourse in May, 1829, under the direc-

tion of Dr. Thomas Dunn, who had been his medical preceptor, but was now his spiritual adviser. He was now chief minister, as his father was chief layman, of the recently organized body of Reformers, afterwards known as Methodist Protestants. Thomas had come into the organization. Just after the first sermon, Rev. Nicholas Snethen, first President of the Maryland Conference, came to Philadelphia, and on making the acquaintance of the young preacher, engaged him to go and serve a circuit on the Eastern Shore. He had been married a little over one year, but consenting to the arrangement, when he had preached a second and a third Sabbath, then on the fourth Sabbath he preached at Easton, Maryland, there and then commencing his career as an *itinerant preacher*. Here his field of labor was extensive and laborious, but he fulfilled his duties faithfully and successfully. He gained so rapidly in theological attainments, and in pulpit power; in a word, became in his first year so able and eloquent a preacher, that this, his first circuit, proved his last and only circuit. At the ensuing Conference of 1830, he was stationed in Baltimore, and placed in charge of two churches, St. John's and Pitt Street. In November of same year, he sat as a member of the Convention which formed the Constitution and Discipline of the Methodist Protestant Church. So also did his honored father. Here Thomas was elected editor of the church paper, but declined. He recommended Dr. G. Bailey, a layman, who accepted, and this began his editorial career. This last named gentleman came to distinction afterwards, as editor of the *Philanthropist*, Cincinnati, and the *National Era*, at Washington City.

In 1831, the Maryland Conference allowed Brother Stockton the relation of Missionary at large, on account of feeble health. During this year, he produced some of his chief poems, which subsequently extended to a volume. In 1833, while stationed at Georgetown, D. C., and when but

twenty-five years of age, he was elected Chaplain by the United States House of Representatives. During this Conference year, 1834, he visited Lorenzo Dow in his last sickness, and attended his funeral. In his pulpit Mr. Dow had preached his last sermon, and he died at the house of one of his (Brother Stockton's) members. In 1835 he was re-elected Chaplain to Congress, by the House. In 1836 he was placed in charge of St. John's Church, Baltimore.

In 1837 he finished the compilation of the hymn-book of the Methodist Protestant Church, under direction of the General Conference and Book Committee. This was a work adapted to his tastes, but involved much labor and research. As indicative of the order and comprehensiveness of the compiler, the Table of Contents embraces a complete body of divinity, and every possible point and topic in theology. This publication went through many editions, and served the church for a period of twenty-three years.

In 1838 the Maryland Conference elected him to the General Conference. But when it was attempted to trammel the representatives by instructions on the subject of slavery, spurning this, he offered his resignation. The instructions, however, failed, and he served. At the General Conference (held in Pittsburgh), after stormy debate of three days on the vexed question, Brother Stockton was almost unanimously elected editor of the *Methodist Protestant.* On his return to Baltimore, he was about to enter upon the duties assigned him. But an unexpected embarrassment arose. The Book Committee attempted to bind the new editor by a rule to keep the church paper silent on the subject of slavery. His great soul was incapable of bowing to such unmanly dictation, considering it a "virtual enslavement" of himself, the press and the church. Of course he at once resigned, and retired.

Brother Stockton now spent nine years in Philadelphia,

endeavoring to build up there what was called the First Methodist Protestant Church. The organization, however, ultimately went into independency. He also devoted much attention to the Institute meetings of young men, and, withal, labored much to promote Christian Union, and to counteract sectarianism.

From 1847 to 1850, he resided in Cincinnati, most of the time pastor of the Sixth Street Methodist Protestant Church. But in the last year he attempted an independent organization, in promotion of his favorite anti-sectarian scheme. But it should here be noted, to his honor, that in this attempt, as in all his religious specialties, he aimed to exalt the Bible above human creeds, confessions and conventionalities. While in Cincinnati, he was unanimously elected President of Miami University, Oxford, Ohio. But he decided to decline this office and honor, believing he might be more useful in pulpit work.

In 1850 he again removed to Baltimore, where he was called to serve, for several years, as joint pastor with Augustus Webster, over St. John's Church, and several years as temporary pastor of the Independent Church founded by the late Dr. J. M. Duncan.

We would state that during the three years residence of Brother Stockton at Cincinnati, he held a seat in the Ohio Conference, by transfer. But upon his removal to the East and to the day of his death, he was recognized and enrolled as a member of the Pittsburgh Conference.

In 1856 he removed to Philadelphia, where he continued to have his residence until his death. He was called to serve as pastor of the Church of the New Testament, an independent organization, and he was retained in this relation, after increasing feebleness disabled him from even visiting the house of God, arrangements being made for supplying the pulpit by others.

In 1859, and again in 1861, he was elected Chaplain to

the United States House of Representatives. By this time physical infirmity had disabled him from officiating in a standing posture. But retaining his clearness and strength of voice, he was enabled to fulfill the service (seated when preaching), to the great satisfaction of the honored and honourable men comprising the audiences. Of course he was a right-hand man to the late President Lincoln, during the darkest hours of the war of the rebellion. The dedication of the National Cemetery, at Gettysburg, Pennsylvania, will ever be regarded a memorable occasion, by the American people. The oration by Edward Everett, the address by President Lincoln, and the prayer by Chaplain Stockton have been published. It has been stated that the services by the Chaplain were so appropriate and so impressive, as to have a marked influence upon the President, who subsequently admitted having experienced from that hour a religious change.

In July, 1862, just after the close of a prolonged session of Congress, he fulfilled an engagement to deliver an anniversary address at the Ohio Wesleyan University, Delaware, Ohio. His effort on that occassion, though delivered in a sitting posture, was spoken of by those present as a triumph of eloquence and power, not to be surpassed. He upturned materialism and infidelity with overwhelming argument. Thence he came on, by invitation of the writer, to Springfield, bringing with him his physician, Dr. Stiles, where spending a week with his friends, he preached twice during his stay, in weakness, yet in great power, captivating his auditors with his spiritual and impressive deliverances. This proved his last visit to Ohio. Returning homewards, he spent a Sabbath and preached once at Painesville, Ohio.

His death took place October 9th, 1868. During his last illness, he seemed to sink into a calm submission to the divine will, and a patient waiting for the coming of the

Lord. His utterances from his dying bed seemed full of heavenly inspiration. We quote a few of them:

"Three passages of Scripture are of particular interest, as expressing at different times my condition. The first is this: 'What time I am afraid, I will trust in Thee.' Then I got so I could say: 'I will trust in the Lord and not be afraid.' Then I got on further, till I can now say, 'Trust in the Lord forever, for in the *Lord Jehovah* is everlasting strength.'

"I tell you, my children, I am very near the end; I must have the doctor's candid opinion to-night, and if he says it is so, I will say, Thank the Lord! The sting of death is sin, and the strength of sin is the law; but thanks be unto God, who giveth us the victory, through our Lord Jesus Christ. There is no sting in death to me; that is all taken away, and now the victory is mine.

"O, my! how I desire, and how my desires increase, to know things as they are; to be at the center of all intelligence and understand all the truths in nature, providence and grace; to see the Savior as he is, in all his dignity and grandeur.

'"Jesus, my only hope, thou art
Strength of my fainting flesh and heart,
O, could I catch a smile from thee,
And drop into eternity.'

"I trust I am going to see the grandest thing in the universe: the light of the knowledge of the glory of God, shining in the face of Christ Jesus our Lord.

"I can not tell you how happy I am, at the prospect of getting at the center of universal intelligence, through the mercy of God in Christ Jesus our Lord."

Brother Stockton was a preacher of great eloquence and power. The New York *Tribune*, in announcing his death, said of him that, "During that part of his life in which

physical strength was sufficient for protracted ministerial efforts, Dr. Stockton, as a pulpit orator, had not his peer in the country."

He was a great and good man. But his greatness was exhibited in his humility of spirit. Popularity is dangerous to any man — is the ruin of many a man. To be complimented, to be lauded, to be followed by adoring throngs, is what few can endure without injury. But it has always been evident that Stockton cared not for the honor that cometh from men. We remember the remark of his most intimate friend, Dr. Stiles, that, "When Brother Stockton met with newspaper puffs, or flattery, from whatever quarter, it had no more influence or effect upon him than the breath of a babe."

W

REV. ROBERT DOBBINS.

ROBERT DOBBINS was born in Pennsylvania, April 20th, 1768. When quite a young man, he settled in the then wilderness of the North-west Territory, now Ohio, near the present site of Wellsville. The white inhabitants, in their backwoods rusticity, knew about as little of religion or morals as the savages of the forest, and were almost as uncultivated, being given to hunting and sporting on the Sabbath. Young Dobbins, however, had heard and received the truth by the means of a certain Methodist preacher, who had penetrated the frontier of West Pennsylvania. In his wild new home, alone in his religious purposes, and destitute of any public privileges, he was pained to witness the immoralities of the surrounding settlers. Lacking educational advantages, in common with early pioneers, and lacking also all helps to religious improvement, save his Bible and his prayers, and having no qualifications for appearing in public, save a degree of grace in his heart, he had no thought of aspiring to the ministry. He, however, ventured once to suggest to a few neighbors that, if they would come to his house on Sunday, instead of going hunting, he would read something to them. Without his knowledge, this proposal was noised abroad, and an extensive interest was elicited to come and hear. Almost forgetting the proposed arrangement, and little thinking, perhaps, that any would attend, on Sunday morning, after

breakfast, young Dobbins walked abroad into the forest for religious retirement. Forgetting himself in his meditations, he lingered long. Returning, however, towards the middle of the day, he was astounded to find the approaches to his dwelling thickly encompassed with horses, tied with all manner of thongs, and ropes, and withes, indicating a vast assemblage of the rude settlers from the surrounding country. As he drew near, he was overwhelmed with surprise to find unmistakably the presence of a multitude, who had convened to hear from him such words as he might offer. Unsuspecting of such a scene, he was barefoot, but partially clothed, and in an altogether *out of fix* condition for attending a meeting, much less for performing the official services. His *dishabille*, however, was in keeping with theappearance of most of the assemblage, who had no idea whatever of "Sunday best." The men were *well to do* who were clothed in buckskin, and the women in factory cotton, or calico, at best, if indeed they enjoyed the luxury of a sun-bonnet; for many of both sexes had come, destitute of covering for both head and feet.

Our young friend was thrown into intense embarrassment. In describing the scene, we have heard him relate that his perplexity induced a paroxysm of cholic pain. Endeavoring, however, to raise his heart to God, he resolved on an attempt to read a portion of Scripture to his auditors, and to engage in prayer. This was his first public effort. As his unexpected extremity was doubtless providential, so according to his day was grace and aid imparted. Hence his prayer, which to himself seemed to have been offered by inspiration, deeply impressed the hearts of those present. Prayer ended, he could not send away the people without attempting to address them a few simple words, declaring his religious purposes, and calling their attention to their need of salvation. The gaping assemblage hung upon his lips, as though he was a messenger

from another world. Convictions were multiplied, and a reformation commenced.

Such was the beginning of Brother Dobbins' career as a preacher, and such was the introduction of the gospel and of Methodism, into the then wilds of Columbiana County, Ohio. Of course, meetings on subsequent Sabbaths were kept up, and so soon as practicable, the assistance of a Methodist preacher was procured from Pennsylvania. An organization was effected, and the work went forward.

Brother Dobbins became a very able preacher of the gospel. Especially was he gifted in upturning every fortress of infidelity. With an almost Whitefieldian power of voice and eloquence, he used to address great assemblies in the open air, with what effectiveness many surviving witnesses throughout the West can bear testimony. For many years, he served chiefly as a local minister in the Methodist Episcopal Church. But the arbitrary course of certain presiding elders, for which no redress was to be obtained, led him to take rank with the early advocates for reform in the polity of the Methodist Episcopal Church. After the expulsions took place in Cincinnati, in 1828, and it seemed the duty of those adhering to the Reform principles to organize a distinct church association, Brother Dobbins, about the year 1829, voluntarily seceded from the Methodist Episcopal Church, and took an active part in the organization of the branch since known as the Methodist Protestant Church. Residing then in Greene County, Ohio, he was associated with three other local ministers like minded, residing in the county, who also seceded and entered the new organization the same year, possibly a short time before him, namely: James Towler, Joel Dalbey, Sr., and Jonathan Flood. In the adjoining county of Warren, also lived Adjet McGuire, who was, perhaps, the earliest active pioneer in the movements of the day in that section of the State. At the second Conference

of the new church, held in Cincinnati, in 1830, Brother Dobbins entered the itinerancy, and he there stood regularly enrolled until his death. For many years, he served actively in the regular work, until infirmities compelled him to take a superannuated relation.

Father Dobbins was endued with a vigorous constitution, and retained his wonted mental powers to an advanced age. Hence he was enabled to serve regularly various charges, by appointment of Conference, for nearly twenty years; that is, until he was over eighty years of age. For ten years he sustained a superannuated relation, but ceased not to labor in the gospel work, as his physical strength allowed, to within a few months of his death. The circuits which he served, usually two or three years in succession, were Concord (now Port William), Highland (including Bainbridge), Washington, Rehoboth (now Lynchburg), Xenia and Springfield. In the years 1836–'37, he served as President, and traveled, we believe, over the entire District, including then, besides Ohio, the State of Indiana and parts of Kentucky.

We think we never knew a more unselfish man than was Father Dobbins. Little in his own esteem, he desired not the praise of men, nor craved to be preferred before others. Thus humbling himself, he was exalted, in attaining that which he sought not; for his brethren, and all who knew him, delighted to honor him and do him reverence. He always desired any one of his brethren in the ministry to do well, and to preach well, and he rejoiced in their success, not desiring to have the reputation of excelling them. His meek, Christian spirit commanded the love and esteem of all. He departed in peace, January 13th, 1860, having nearly completed his ninety-second year.

Mr. Dobbins once represented his county (Green) for two years in the Ohio Legislature.

The "Life and Times of Robert Dobbins" were appro-

priately honored and perpetuated by the issue of a neat volume in 1868, by Charles Caddy, of Ohio.

The author of that work was much in the company of the venerable patriarch when about closing his earthly career, and officiated at his obsequies, after his decease. He thus relates the last public service of Father Dobbins a short time before his death:

"In accordance with his cherished wish, he made his way to the old Union Chapel, and delivered a farewell exhortation to the people. It was like a father, in conversation with his children. He stood in all the noble dignity of a matured Christian character. His form was bowed, and his hair silvered with age, but his eye was bright, and the tremulous tones of his voice vibrated upon the ears of attentive listeners. All present were touched with emotion. The venerable preacher said that it was probable he never would address them again. With words of burning fervor he once more taught them the way of salvation, and then paused. He stood a few moments, with a countenance all aglow with the inspiration of heaven, weeping tears of affection and joy. He then resumed his exhortation, weeping over the people, calling them his children; and at the close, reached out his trembling hand, and invited sinners to come to Jesus. Seven persons came forward, and gave their hands to the venerable preacher."*

His remains are interred in the cemetery near Washington Court-house, Ohio, and the spot is marked with a neat obelisk.

By request of the Ohio Conference, at its ensuing session, a memorial discourse was preached by its then oldest surviving minister, William B. Evans.

*Life and Times, page 143.

REV. ADJET McGUIRE.

ADJET McGUIRE was born in Pennsylvania, October 18th, 1778. When he was but eight years of age, his parents emigrated to Kentucky, and settled near Lexington. There they were converted, among the first fruits of the preaching of the early Methodists. Their son also was converted in youth. We have seen, preserved among his papers, what was probably his first license to preach. It is in the hand-writing of William McKendree, then presiding elder, afterwards bishop, and bears date September 10th, 1802. He commenced his labors as a traveling preacher in November, same year, as assistant to William Burke, on Limestone Circuit, Ky. During the year, he organized the first society, in what is now the city of Maysville, under the following circumstances, as related by himself: "Brother John Armstrong, a merchant in that place, opened his door for preaching at night. When I went on, I think the second time, I retired to a private room to pray; and I never had a greater sense of God's presence. When I went down, I found a large room crowded with people, all unconverted except Brother Armstrong, his wife, and one or two more. I sang, and prayed, and commenced preaching, but did not get through with my subject. My voice was nearly drowned with the cries and shrieks of the slain of the Lord. They fell from their seats, with loud cries for mercy. A number obtained salvation, and we organ-

ized a class. This was the beginning of a Methodist Church in Maysville." During that year, under the labors of the two, about three hundred were added to the church.

At this early day there was but one Annual Conference of the Methodist order in the West, called the Western Conference. Excepting a Pittsburgh district pertaining to the Baltimore Conference, this Conference included the entire West, from the Scioto, in Ohio, to Natchez, Miss. It embraced but three presiding elders' Districts, one of which, called Kentucky District, included three preachers and two circuits in Ohio, namely: Miami and Scioto Circuits. Having traveled a year under the presiding elder, Brother McGuire was regularly admitted into the itinerancy at the Conference of 1803, and appointed to Salt River Circuit, Ky.; in 1804, to Danville Circuit; in 1805, to Licking Circuit.

In 1806, he was appointed to Mad River Circuit, in Ohio, there being at that period only eight or nine circuits in the State, and all embraced in one presiding elders' District. Mad River Circuit then included a large portion of Western Ohio, embracing much lonely wilderness. The white settlements were sparse, and the organizations of the Methodists far between. The now densely populated country between Springfield and Piqua, on the Great Miami, was then an unbroken forest, through which the itinerant had to find his way by blazes cut upon the trees, or by studying the Indian's method of determining which way is north, by the position of the moss upon the bark of certain trees. And our beautiful cities of Springfield, Urbana, Piqua, Troy, Xenia, Dayton and Lebanon were not then in existence, save as obscure villages or settlements. In the last named only was there a Methodist society, until within the same year (1807), Brother McGuire organized the first Methodist class in Dayton. In the scope then occupied by the old Mad River Circuit, we presume are now not less

than one hundred efficient circuits and stations in the Methodist Episcopal and Methodist Protestant churches.

On January 1st, 1807, he married Miss Sarah Johnson, who proved a devoted companion and helper in the toils and trials of half a century, and she outlived him several years. She was a woman of much prayer and great faith. During his labors as an itinerant minister in the Methodist Episcopal Church, Brother McGuire enjoyed much of the divine presence and blessing, and was eminently successful in bringing souls to Christ, and in gathering many hundreds into the church.

After traveling regularly for six years, enduring incessant and almost unsupportable toils, incidental to the labors of a Methodist pioneer, he found it necessary, from a physical injury, to ask of the Conference, in 1808, a location, which was granted. He settled in Warren County, Ohio, near the mouth of Cæsar's Creek.

While living in comparative retirement, he labored industriously for many years as a local preacher, and was at various times engaged by presiding elders to travel one or more quarters, to supply vacancies.

But Brother McGuire was early impressed with the arbitrary features of the government of the Methodist Episcopal Church, and embraced reform views. For this he received much uncourteous treatment from certain presiding elders and their adherents.

Upon the publication of the Articles of Association, adopted by the Convention of Methodist Reformers, held at Baltimore, in November, 1828, Brother McGuire gave them his approval, in the main. Learning that said Convention had appointed him one of the agents to organize societies and circuits, he at first experienced a struggle in his mind as to withdrawing from the Methodist Episcopal Church, in which he had so long lived and labored. He hesitated, however, only to be satisfied of his duty in

the case, upon making it a subject of earnest prayer to God.

Early in January, 1829, he sent to the presiding elder a resignation of his membership in the Methodist Episcopal Church, and set out upon a tour, as a pioneer, in behalf of the new organization, subsequently designated the Methodist Protestant Church. He preached at various places to large audiences, and formed two classes, which are still in existence, and now prosperous societies, embraced in Port William Circuit. During the ensuing season, he traveled extensively, and labored ardently and successfully in preaching, forming societies, and opening the way for the formation of circuits in Western Ohio, and likewise made several excursions into Indiana.

At the first Ohio Annual Conference, held at Cincinnati, in October, 1829, he was enrolled, and in attendance. By that Conference he was appointed to Cincinnati Circuit, which, however, had yet mostly to be formed, there being as yet but two or three small organizations.

At the second Conference, 1830, he was appointed Conference Missionary in Ohio. During the year, he made extensive missionary tours in the eastern and northern portion of the State. In subsequent years, he served in charge of different circuits, according to his strength and the openings of Providence. One year he served as President of the Conference, but oftenest in the relation of Conference Missionary, being well adapted to usefulness in the missionary relation. He loved to labor for the cause of Christ, and for the salvation of souls, and he ever delighted in witnessing revival scenes.

Brother Joseph Wells, of Wellsville, Ohio, and others, remember his effective missionary visits in Trumbull and Columbiana counties, Ohio, where he made several organizations in 1831. Others remember his labors in Sandusky Mission, where also he formed some classes.

For a number of years, he sustained a superannuated relation to the Conference, but labored in word and doctrine, occasionally, while his strength endured.

During his last illness, he sent for the writer to visit him, though at a distance. He promptly complied, spending a day and a night with his old friend, with whom he had enjoyed so many social and religious scenes, in years gone by. The interview was tender and touching. The frail earthly tabernacle was coming to dissolution, but his soul was at peace, confiding in his God.

Brother McGuire was a revivalist, and in his zealous labors was every-where useful. He departed to the better inheritance, July 26th, 1857, having nearly completed his seventy-ninth year. His son-in-law, Reuben Rose, of the Ohio Conference, described the closing scene as calm, but triumphant.

His remains have a resting place in the cemetery near Corwin, Ohio, overlooking the Little Miami Railroad.

REV. SAMUEL THOMPSON.

SAMUEL THOMPSON was first a pioneer of the Methodist Episcopal Church in New England, aud subsequently a pioneer of the Methodist Protestant Church in the West. He was born on the rocky shores of Maine, October 5th, 1782, and continued at the home of his parents until twenty years old. Of those early times in a new country, he used to relate that hard work was plenty, and schools almost unheard of. In 1802, he was converted, and united with the church, and in the latter part of the same year became a preacher. In 1803, his name appears in the Minutes, as admitted on trial by the New England Conference, when there were upon the continent but seven Methodist Conferences, and when his Conference, including all the New England States, embraced but two presiding elders' districts. He was ordained deacon by Bishop Asbury, in 1805, and elder in 1807. He labored efficiently and usefully in the itinerant field for nine years, serving various charges in Maine, Vermont and Massachusetts. After his location in 1812, his labors were scarcely abated, for there was much demand for his services; for young, unordained preachers only were sent to the circuit where he resided during his stay in the East.

In 1816, he removed to Wheeling Creek, in West Virginia, where he spent six and a half years. During this period, to use his own expression, "he took his degrees in

the study of Slavery and Episcopacy, both of which proved so offensive to his principles and sentiments, that he saw fit to separate himself from the Methodist Episcopal Church." In 1822, he removed to Morgan County, Ohio. During his residence here, the Methodist Reformers commenced their struggle, first adopting Conventional Articles, and subsequently organizing the Methodist Protestant Church. Brother Thompson was among the first in sympathy with these movements, and identified himself at the first quarterly meeting held at Zanesville. At the first Annual Conference, in 1829, at Cincinnati, he was recognized as a ministerial member, though not in attendance. For fifteen years he labored to build up this new branch of the Methodist denomination, laboring for a few years under the appointment of the Annual Conference. But becoming sensible that, agreeable as were his relations in other respects, the church of his choice was in complicity with the institution of slavery, from conscientious impulses, he united with Rev. Orange Scott and others in raising an anti-slavery church (the Wesleyan.) He received, however, from the Methodist Protestant Quarterly Conference the best testimonial of his standing, and continued to retain the confidence and esteem of his former associates in church relations.

In 1848, he removed to the State of Iowa, and continued for about twelve years in connection with the Wesleyans. Upon finding that the Methodist Protestants of the Northern and Western Conferences had acquitted themselves of the evil of slave-holding, he reunited with them in 1860, at Mount Pleasant, Iowa, and though far advanced in years, he was recognized by the Iowa Annual Conference, and was venerated as one of the fathers in Israel.

More than ten years before his death, father Thompson was bereft of his devoted companion. They were the parents of thirteen children, seven of whom survive them.

The writer, in his first year in the itinerancy, 1830-'31, became acquainted with Father Thompson, and was essentially benefitted by his Christian counsel and co-operation. He was an able preacher, for though lacking educational advantages in the early times, all Methodist preachers had to be earnest biblical and divinity students. He officiated in the ministry for sixty-four years, from his first license in 1802 to his death, which took place October 24th, 1867, having attained the good old age of eighty-five years and nineteen days.

For several years prior to his death, Father Thompson (residing with his youngest son, near Mount Pleasant, Iowa), was much afflicted. For two years he was almost blind, and became quite helpless. But we learn that he retained his memory to a remarkable degree, and though through his overwhelming infirmities, in other respects like a child, on the subject of religion he was as clear and sensible as ever he had been in his best days. He prayed with the energy and clearness of thought for which he was so remarkable. When near his closing scene on earth, he said distinctly to his daughter, "My faith and hope are the same that they have been for nearly seventy years." His end was peace. His memory is blessed.

REV. CORNELIUS SPRINGER.

CORNELIUS SPRINGER was born near Wilmington, Del., December 30th, 1790. During the year 1806, his father and family emigrated to Ohio, and settled a few miles west of Zanesville. The country then, and for a great distance west, was an unbroken forest, not even traced with bridle-paths. During his early manhood, Mr. Springer took a laborious part in subduing the forest and opening farms, in what has since developed to be a very rich section of country. It seems that Asa Shinn was the first Methodist traveling preacher who visited these parts. It was in 1803-'4, when traveling Hockhocking Circuit, and when the Baltimore Conference extended to the frontier. In the summer of 1809, young Cornelius experienced conversion, under the ministrations of Robert Manley, and united with the Methodist Episcopal Church.

During the second war with Britain, Mr. Springer did effective service in the army of the North-west, commanding a company in the region of Fort Gratiot, which was erected during his service. After the conclusion of peace, he taught school for some time, but in 1816 he retired from this profession to enter the itinerant ministry of the Methodist Episcopal Church, in the Ohio Conference, in which relation he served for fourteen years, and until his withdrawal in 1829. The appointments which he served, as we find by the printed Minutes, were: 1816, Letart Falls;

1817, Marietta; 1818, Barnesville; 1819 and 1820, Steubenville; 1821, Pickaway; 1822 and 1823, Marietta; 1824 and 1825, Muskingum; 1826, 1827 and 1828, Zanesville; 1829, Fairfield. The first recorded appointment of Thomas A. Morris, afterwards bishop, was as assistant to Cornelius Springer, at Marietta (probably Circuit), in 1817.

Mr. Springer has been known to state that, in common with thousands of others, when he attached himself to the Methodist Episcopal Church, he had no correct views of the genius of her government, nor the high episcopal pretentions of many of her ministry. But ere long he became convinced of the fact that a reformation of her government was essential to her best interests. Upon being initiated into the ministry, he shortly became conversant with the arbitrary workings of episcopal power. He saw that (to use his own words) "the presiding elders had things pretty much their own way," and that any opposition to their course involved certain chastisement. When, in 1822, he first met with the *Wesleyan Repository*, conducted by the elder Stockton, he soon found himself in sympathy with its views. He became a writer for its pages, and furnished a series of very able essays on church government, over the signature of "Cincinnatus." His writings in this controversy, in the order of time, had precedence of those of Shinn and Brown, though not of Snethen. From November, 1822, to April, 1824, we find nine articles from his pen in the *Repository*. Some of these, on the presiding elder question, if now reproduced, might be found to answer well the purposes of the present writers on that subject, in the Methodist Episcopal Church, who still demand the election of presiding elders by the Annual Conferences, just as it was claimed by their progressive predecessors half a century ago. When, in 1827, the advocates of reform began to meet the inflictions of the hand of power, and Dennis B. Dorsey was made a victim, Mr. Springer was

one of the first to communicate to him, by letter, over his proper signature, his sympathies, expressing his unqualified condemnation of the act. He stated that he had been the first in the Ohio Conference who had declared in favor of reform, and that for this he had been made to feel the displeasure of the administration. "But," said he, "the course I have pursued, in relation to this controversy, I conscientiously think is right; consequently, shall continue to pursue it, until otherwise convinced. And as it regards consequences, I would not swerve an inch from the course of a manly independence to prevent the worst that might ensue."

On March 7th, 1829, Mr. Springer regularly withdrew from the Methodist Episcopal Church; and at about the same time, his venerable father, John Springer, and a considerable body of Methodist people in his vicinity, forming a church which continues to this day. He at once espoused the cause of the new organization, and entered heartily into its work. He took part in the formation of the first (Ohio) Annual Conference of the new order, held at Cincinnati, in October, 1829. He continued a member of that body until the division thereof in 1833, when he became identified with the Pittsburgh Conference. With it he stood connected until 1842, when the division thereof brought him into the Muskingum Conference, with which he stood connected for the rest of his natural life.

By the Conference of 1829, Mr. Springer was appointed to New Lisbon, which being an unorganized work, was not immediately occupied, and his services were providentially called for in the Monongahela Valley, where he formed a prosperous circuit, including Waynesburg, Pa., Pruntytown, Morgantown, and Barns's Mills, now Fairmont, W. Va. Wm. H. Marshall was called to his aid during the year, and a wide-spread and successful work resulted from their labors. At the next Conference they reported 302 members.

By the Conference of 1830, Mr. Springer was elected President. He traveled throughout the Conference during the year, every-where encouraging the brethren, and effectively promoting the interests of the cause. There was an increase in the year of about 2,000 members.

In 1831, he was stationed at Cincinnati. His labors here were appreciated and successful. As a faithful pastor, he was accustomed to visit and pray with all the families once a quarter, keeping a personal record of all. We give a specimen of his minuteness. In one of his reports, he finds five widowers, thirty-four widows, eighteen men whose wives are not members, fifty women whose husbands are not members, ninety-five families where husband and wife are both members, the balance made up of young people. During the latter half of the year, by request of the Editorial Committee, he edited the *Methodist Correspondent*, a semi-monthly religious paper, under the patronage of the Ohio Conference. And it so occurred that Mr. Springer was continued in charge thereof for the remainder of its career. For, on his removal to Pittsburgh the ensuing year, it was placed under his charge, and issued in that city, he performing the editorial service, and also meeting the financial claims. During the three years ensuing, it was issued at Zanesville, under his care and management. During this whole period, the avails of the subscription list little more than met the actual mechanical expenses.

In 1832, Mr. Springer was placed in charge of Pittsburgh Station, with Asa Shinn as assistant, or co-pastor. The station also included the church in Alleghenytown (now city), both being embraced in one Quarterly Conference. Mr. Springer resided in Pittsburgh, Mr. Shinn in Allegheny. They alternated, or interchanged services at the two places, from Sabbath to Sabbath, during the year. In some important cases, in the administration of Discipline, Mr. Shinn presided, by request of his colleague. It was

during this year that the Fifth Avenue Methodist Protestant Church, Pittsburgh, was finished and dedicated, June 2d, 1833.

By the Conference of 1833, and the two ensuing years, no other service was assigned to Mr. Springer than the charge of the *Methodist Correspondent*. This was deemed of sufficient importance to demand his time and attention. For the *Correspondent* was a chief organ of communication for our churches in the West. When it ceased, in the fall of 1836, there was an effort to start a paper, to be issued at Wheeling, but it proved a failure, and there was now a sad interval of nearly three years without a paper. In 1837 Mr. Springer was elected President of the Pittsburgh Conference, and traveled the District. Both the Ohio and Pittsburgh Conferences, at their sessions in 1838, took determined measures to establish a weekly church paper, as an obvious necessity. Mr. Springer, then of the Pittsburgh Conference, was ultimately engaged to establish and conduct the paper, at Zanesville, Ohio, the Conferences being pledged to patronize and sustain it. In a subsequent statement of the origin of the *Western Recorder*, Mr. Springer truthfully said: "We were then in the West, from November, 1836, to July, 1839, without a paper; in consequence of which, darkness and discouragement seemed to rest upon the cause. When our opponents misrepresented us, we had no means of defense, as but a limited number of copies of the *Protestant* circulated among us." Again: "The terms on which the paper was got up were: 1. It was to be published weekly, of certain size and price, on my own financial responsibility. 2. Its columns were to be open to all the official documents and transactions of the church. 3. To be open to free discussion on all moral questions."*

*See Cornelius Springer in "Methodist Recorder," May 17th, 1868.

Mr. Springer exhibited unmistakable magnanimity in meeting the entire expenses, and assuming all liabilities of the enterprise, in its incipiency and in its continuance. The paper was hailed with joy in all quarters of our work in the West, and it at once became a useful medium of information and encouragement to our community. Mr. Springer conducted the paper for six years, with an uncompensating patronage, when he relinquished the charge of it, assigning, as one of his reasons, that his optic nerves had become so overstrained, by reading at night, and his eyes so painful, that he had to give it up.

After the period of Mr. Springer's editorial service, he was not called to engage in any regular pastoral work. He served for one year as President of the Muskingum Conference, and traveled chiefly through the Conference. For many years he held the relation of supernumerary assistant, on the Zanesville Circuit, in which he resided; and preached, with more or less frequency, we believe, always with acceptance. He served as representative in the Constitutional Convention of 1830, and in most of the General Conferences of the church. The last one of these which he attended was the one at Princeton, Ill., in May, 1875, which was but a few weeks before his decease. Those who were present on that occasion will remember the melting scene that took place when the aged patriarch, then in the middle of his eighty-fifth year, took leave of the body. Business was suspended, for a general leave-taking, in which all took part, while the veteran exulted with a shout, in prospect of a reunion beyond the river, where we shall take no more the parting hand.

Mr. Smucher, of Newark, Ohio, who wrote a memorial sketch of Mr. Springer, well says of him: "He was a man of intelligence, of more than ordinary intellectual power, of a discriminating mind, great firmness. His reading took a wide range, consisting of the best authors only; hence he

possessed a vast fund of general information. His social qualities were of the first order. He was warm in his attachments, genial, courteous, communicative, entertaining. His antipathies, in earlier life, particularly, were strong, and his resentments sometimes had vigorous expression; but he was placable, forgiving. His emotional nature was strong. As a writer, he was clear, pointed, concise, forcible. Especially did he excel in satirical and controversical writing. His sermons indicated mental power, independence of thought, originality, self-reliance, a thorough acquaintance with his subject, naturalness and force in the treatment of it, and a catholic spirit."

Full of days, he rested in peace, on August 17th, 1875. By request of the deceased, Brother John Scott, of Pittsburgh Conference, officiated at his funeral. His discourse was followed with an address by Brother John Cowl. By request of the Muskingum Conference, Brother Alexander Clark preached a memorial discourse, during its ensuing session. These discourses have been published in a memorial pamphlet.

REV. JONATHAN FLOOD.

JONATHAN FLOOD was born in Virginia, December 29th, 1781. He was converted in his twenty-first year, and united with the Methodist Episcopal Church; became a preacher in his twenty-eighth year; served in this capacity for twenty years, until his withdrawal, about 1829, to take part in the organization of the Methodist Protestant Church. While a local preacher in the former church, he became thoroughly convinced, having ample demonstration, that the polity thereof was unscriptural and anti-republican. He became an advocate and a petitioner for such modification of that polity as would give the laity and local ministry some check upon the authority of the itinerant ministry. When it became evident that the plea for reform was to be answered only by ecclesiastical proceedings to crush reform, Brother Flood was among the first to strike for a new organization, embracing those who had been cast out for principle.

He having previously settled in Green County, Ohio, his name was enrolled at our first Ohio Annual Conference, held at Cincinnati, in October, 1829. At that Conference, though not in attendance, he received an appointment to what was then called Champaign Circuit, in connection with the late Saul Henkle. This charge then embraced Springfield, Ohio, and a large scope of territory in Champaign, Logan, Miami, Shelby, Clarke, and probably other counties.

Subsequently, he served in various other charges in the Ohio District, as Twin Creek, Highland, Bainbridge, Washington, and some other circuits. In two instances also he was called to serve as President of the District, and in this capacity traveled throughout the then extensive bounds. For some twenty years he resided in Randolph County, Indiana, where he remained until his death, which took place October 21st, 1867. Yet, as his residence was but a little way from the State line of Ohio, he chose to retain his standing and membership in the Ohio Conference, and did so.

Brother Flood was for fifty-eight years engaged in the ministry, either in a local or itinerant capacity. During this entire period, we believe, he stood unblemished as a pious, dignified, Christian minister, enjoying the confidence and respect of all who knew him to the end of his life. He was of a modest, unassuming disposition, not disposed to be a "lord over God's heritage, but as an example to the flock." He was of a "meek and quiet spirit, giving no offense in anything, that the ministry be not blamed."

Upon the death of Brother Flood, the family sent a request for his former associate in the gospel, George Brown, of Springfield, to repair to their neighborhood in Indiana, and preach a funeral discourse. This he did, in the presence of a very large and deeply impressed audience. The circumstances were indeed inspiring. A venerable father in the ministry had departed to his final rest and reward, and a venerable minister and old friend comes from a great distance to officiate on the occasion of his obsequies. He used for his funeral text Psalm xc, 10. "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." His age was nearly eighty-six.

On his return, Dr. Brown gave us the following memorandum respecting our departed friend:

"He died like a patriarch, in the midst of his children, who saw him calmly pass away to heaven. He has left a widow and nine children—four sons and five daughters; sixty-one grandchildren, and twenty-two great grandchildren. More souls than went down with Jacob into Egypt. Most of his offspring are striving to follow him, as he followed Christ, to the heavenly country above."

The two brothers, Jonathan M. Flood, of the Ohio Conference, and Sanford H. Flood, of the Indiana Conference, are nephews of the subject of this sketch. For many years they have been able and valiant defenders of the principles of their late venerable relative.

REV. WILLIAM B. EVANS.

WILLIAM B. EVANS was born in Lancaster County, Pa., March 18th, 1794, but was chiefly raised near Martinsburg, Va. He died near Richwood, Ohio, March 10th, 1873. Hence, at his death his age was seventy-nine years, lacking about a week.

His father, John Evans, had served in the Revolutionary war, and himself served a term of six months in the war of 1812. Shortly after his return from the army service, he was brought under the influence of saving grace, during a revival of religion in his neighborhood. His conversion was marked and powerful. He was soon impressed with the duty of calling sinners to repentance. But, in entering upon the ministry, he was much impeded with misgivings and struggles of mind as to his call and qualifications. The divine blessing, however, attended his earliest efforts in exhortation and preaching. No reasonable doubt remained of his duty in the case. He became a zealous and successful preacher, and spent more than half a century in the ministry.

In the fall of 1816, he removed to the State of Ohio, and first settled at Mount Pleasant, but afterwards removed to Harrisville. He was soon appointed class-leader and licensed to exhort, afterward to preach.

For many years he served effectively and usefully as a local preacher in the Methodist Episcopal Church. Though

pursuing his trade for a livelihood, he often traveled from ten to fifteen miles on the Sabbath to preach the gospel. From the year 1823 his ministerial life became almost as active as if engaged in the regular ministry. Though great religious interest existed, the subject of reform in church government began to excite attention, and became a matter of discussion. Brother Evans had his attention called to the subject by some of the traveling preachers. And though he at first felt opposed, the principle of lay representation seemed so reasonable and right, he found himself impelled to the conviction of the righteousness of the cause of Reform. The expulsions of Reformers at various places, in 1827–28, was more than enough to determine his duty in the case, and he identified himself for life with the friends of what he deemed correct principles. He wrote and published a small pamphlet entitled, "A Brief View of the Government of the Methodist Episcopal Church, set forth in Question and Answer." Many editions of this were printed. The book agent at Baltimore informed us that not less than one hundred thousand copies were issued from that point.

Brother Evans attended, as delegate, a General Convention of Reformers, held in Baltimore, in November, 1828. Upon his return, he felt it his duty to enter the regular ministry, and to organize churches and circuits under the Conventional Articles. In this, accordingly, he took an active part, and was very successful. He took part, also, in organizing the first Annual Conference of the new denomination for the West, at Cincinnati, October 15th, 1829. This body has ever since been known as the Ohio Conference, and Brother Evans was the senior member thereof at his death. This Conference at first embraced in its district the entire territory from the Allegheny Mountains to the Missouri Valley. But at the close of its fifth session it determined to divide the district, setting off the territory east

of the Scioto and Sandusky rivers as the Pittsburgh District. Other Conferences have, from time to time, been set off from this original nucleus, till the number has reached nearly or quite twenty. At the first Conference, twenty-two ministers received appointments, of whom none now survive.

Brother Evans' first appointment was to Zanesville Circuit. And now commenced the trials and sacrifices of itinerant life. He possessed a handsome property at Harrisville, was out of debt, and had an apparently prosperous future before him. But for the sake of the cause of Christ and his church, he relinquished all, and afterwards realized but little for his property. But another sacrificing itinerant took him by the hand. Cornelius Springer, destined for service in other quarters, relinquished his goodly home, Meadow Farm, to the free use of the new pastor of Zanesville Circuit, during the two years of his service there.

Brother Evans was a revivalist, and was every-where a successful laborer. During his first year on Zanesville Circuit, four hundred members were gathered in. William Reeves, then a young man recently from England, was his assistant. Being reappointed to the same work for the ensuing year, Brother Evans had, for his junior colleague, Joel Dalbey. But the work so enlarged upon their hands, that it was made a six weeks' circuit, and a third minister was taken into the service, George Evans, a senior brother. And at the ensuing Conference, 1831, Newark Circuit was set off. To this work brother William B. Evans was appointed for the ensuing year. Religious prosperity attended his labors. Many valuable incidents could be given; especially in connection with camp-meetings held this year and the preceding year, attended with glorious results.

By the Conference of 1832, Brother Evans was appointed to Cincinnati Station. Just about that time the cholera epidemic reached that city for the first time, and

the accounts of its ravages were fearful. Yet Brother Evans was on his way to his appointment, with his family, in a four-horse wagon, the mode of travel then in vogue. Reaching Xenia, he met and passed numbers of people flying from the cholera. On account of the reported dreadful fatality in the city, he was advised to tarry for a time. But letters received, expressive of the need of a pastor to visit the sick and dying, determined him to proceed. He essayed to go alone. But his devoted companion said: "No! if you go, we all go!" So, the parents, with their seven children, proceeded on their way to the apparently doomed city. Trusting in the protection of Almighty God, and devoutly seeking for divine aid, he entered upon his labors in that important charge. The pestilence shortly subsided, and during the ensuing season he succeeded in rallying and uniting the energies of the church in promoting the work of the Lord. He established general prayer-meetings, for the special purpose of seeking for a revival of vital godliness. These were soon largely attended, increasing from about thirty at first to from two hundred to three hundred. All the other meetings at once became more profitable. Conversions were frequent, till they were numbered by scores, and within three months after his arrival in the city, one hundred and seventeen were added to the church. We see a statement in a published article, that up to the first Sunday in June ensuing, one hundred and seventy had been added to the church.

By the Conference of 1833, Brother Evans was re-appointed to Cincinnati, in connection with John Clarke, Jr. The church continued in prosperous condition. Towards the close of the conference year, the propriety of holding a camp-meeting was fully discussed. The principal members of the official board opposed the measure as impolitic, but the majority in a popular vote was for the camp-meeting. The decision proved a wise one. The meeting was

a success. It is said that at its commencement, Brother Evans was comparatively alone, his colleague being absent at some distant part. The religious interest increased until it resulted in a general revival. The brethren who had opposed, now came forward, and were soon filled with the spirit of the occasion, and became zealous workers. Many were converted, and the work was transferred to the church in the city, and the closing labors and scenes of the year were glorious.

In the fall of 1834, Brother Evans was stationed at Louisville, Ky., where we then had a church. Here his labors were much appreciated, and attended with success.

In the fall of 1835 he was elected President. The district then included the States of Indiana, Illinois and Kentucky, as well as Western Ohio, and the duties of the office required visitations of the entire work. We believe Brother Evans fully fulfilled his service. But the extensiveness of the routes performed on horseback, with unimproved roads, and sometimes unspeakable difficulties, rendered his task extremely onerous.

The severe labors of his presidential term had brought on a bronchial affection, which almost totally disqualified him from pulpit labors. Hence, at the Conference in the fall of 1836, he was constrained to retire from the active work for a time, to recruit his physical powers. He removed to Cincinnati, and engaged in business. In a local capacity, however, he rendered effective service in the gospel, and after a while found himself providentially called to resume regular labors.

In the fall of 1841, a vacancy was left in the charge of Cincinnati Station, with Nicholas Snethen, supernumerary assistant, in his seventy-second year. Before us is an old paper, by a member of a committee of that church, in which it is stated that "after much consultation and search for a minister to go in and out before us, we were, no doubt,

directed by Divine Providence to our old friend, William B. Evans. He consented to serve in connection with our old father in the gospel, Nicholas Snethen." The ministrations of these men of God resulted in a gracious revival, which continued three months. It was said that the church was not closed in all that time. Among those brought to the knowledge of the truth were the two daughters of Brother Snethen.

At the Conference of 1842, Brother Evans was again placed in charge of Cincinnati Station, with Nicholas Snethen assistant. Their joint labors were still effective, and the results were glorious. We must here note an extraordinary New Year's meeting, held the ensuing winter. After previous meetings for prayer, on Saturday night a watch-night meeting was held. Brother Evans preached from, "O Lord, revive thy work." The people were found willing in the day of power, and God honored their faith and prayer. When the hour of two came, a great congregation of people, sitting in heavenly places in Christ, were loth to leave the house. This memorable watch-night proved the gate of heaven to many. New Year's day, 1843, was a high day in the Sixth Street Church. It was communion day. It seemed as if the day of Pentecost had returned. Great audiences were in attendance. The ministers seemed unutterably full of glory and of God, and the people seemed filled with the divine presence and with holy joy, so that they were reluctant to leave the place. The communicants were more numerous than ever before. Mighty outpourings of the Spirit of God attended the preaching of the Word. Many souls were brought under deep conviction for sin, and the closing scenes of the day witnessed many of these repenting ones made happy in the Savior's love. The meeting was continued for several weeks. The earnest labors of Brother Evans, joined with the wise instructions of Father Snethen, imbued with almost

his youthful energy, through God's blessing, produced the happiest results. From seventy-five to one hundred were added to the church at this meeting.

In 1843 he was again elected President of the District. Next, he spent three years in Indiana, most of the time serving White River Circuit. Returning to Ohio in 1847, he was appointed to Lebanon Station. In 1848 he was re-appointed to same charge. In 1849 he was assigned to Port William Circuit. In 1850 he was again elected President, and spent the year in traveling the district. In 1851 he was appointed to Cincinnati Circuit, and in 1852 was re-appointed there. In 1853 he served College Hill Mission; in 1854, Dayton Mission; in 1855, Elm Street Mission, Cincinnati. In 1856, he was left to choose his own work. In 1857 he was re-appointed to Elm Street Mission. In 1858 he was assigned to Germantown Mission. In 1859 he took a superannuated relation, and in 1860 he was again left to choose his own work. In 1861 he was appointed to Richwood Circuit, and in 1862 was associated with brother Thomas B. Graham in the same charge. This was his last regular work. His increasing infirmities required him to desist, and for his remaining years (ten) he sustained a superannuated relation.

Brother Evans was of a very fervent and devoted manner in his ministrations, and he every-where won the affections of the people of his charge, and commanded the respect and affection of those without. He was a man of earnest faith and power with God in prayer. His labors were attended with fruits every-where, and it is believed that not simply hundreds but even thousands have been brought into the fold of Christ through his instrumentality.

In his declining years, uniformly patient, content and happy in all trials and privations, he joyfully looked forward to the day of his release. He was many times heard to say to friends and neighbors, "I am ready, I am just

waiting, I shall soon be at home; there is no sickness there!"

Funeral services were held at Richwood, Ohio, on Sunday, May 4th, 1873. By request of the deceased, seven years previously expressed, the duty was assigned the writer to deliver a discourse on the occasion. The text was, Psalm cxxxvi. 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Quite a number of ministers were present from a distance, and when called upon, the following named brethren made remarks: Cornelius Springer, James B. Walker, Thomas B. Graham, Wilson R. Parsons, I. W. McKeever, J. W. Spring, William R. Shultz. Divine Providence vouchsafed a beautiful day, and a very large audience showed their regard and veneration for the deceased by their unbroken attention to the services, for the space of between two and three hours.

One incident of the occasion we here state: Present was a venerable man, Peter B. Grace, who gave a written statement that he was present at the marriage of Brother Evans, at his conversion, and at his burial, that he was of the first-fruits of his ministry, and that now he was in attendance at the obsequies, on his birthday, he having been born May 4th, 1800.

REV. GEORGE BROWN.

GEORGE BROWN was born in West Pennsylvania, January 29th, 1792, when the country was mostly a wilderness, inhabited by savage tribes. When quite a young man, he did service as a soldier, in the war of 1812. But he did more eminent service afterwards, as a soldier of the cross of Christ. In the fall of 1813, he was converted at a Methodist camp-meeting, in Maryland, under the ministrations of Snethen, Shinn and others. From the first, a venerable Christian pledged him never to shun the cross. Pursuing this resolution, he was shortly called to the ministry; and he lived to preach the gospel, in all boldness, for nearly fifty seven years. His itinerant life began with the year 1815. He traveled one year under the presiding elder, and then entered the Baltimore Conference, which at that time included West Pennsylvania. In 1825, when the Pittsburgh Conference was set off, he became a member thereof, and so continued during the period of his adherence to the Methodist Episcopal Church, filling some of its principal stations, and serving four years as presiding elder. Of powerful physical frame, having a well-cultivated mind, and a soul devoted to religious purpose, Mr. Brown became a very successful preacher. He stood high in the connection, and hundreds will remember his zealous and eloquent ministrations, in years gone by.

From a statement from his own pen, it appears that he

was an itinerant of the Methodist Episcopal Church for about six years before he heard one word of objection to the government. The incident which resulted in opening his eyes to the faults of the system, and leading him to adopt reform principles, we will here give in his own words. About the first of the year 1821, being then stationed in Wheeling, he attended a Quarterly Meeting at Steubenville. He says:

"On Monday evening, in company with the presiding elder (William Swayze), I took tea at the house of Dr. Stanton (father of the late Secretary Stanton), whose lady was a member of the church. The Doctor was a man of sterling intelligence, and great moral worth. In the course of the evening, the elder, who was a real recruiting officer, asked the doctor why he did not join the church. There was a pause, and we all waited for the Doctor's reply, which was given, in substance, as follows: 'I am pleased with the doctrines of your church, and with the meetings, but I do not like the government. It is wholly in the hands of the ministry. I can never submit my standing to the operations of such a government. I therefore can never join your church!' I was filled with amazement at such an answer. So was the elder, who now threw himself forward into a rapid illustration of the principles of the government of the church, by comparing them to the machinery of a mill. 'There,' said he, 'is one great, all-moving wheel, which describes a large circle (at the same time making a circular motion with his hands), and that is the episcopal wheel. Within this large wheel are other wheels, moving on in due subordination to it, and they are the presiding elder wheels. Within each of these are many other wheels, all in harmonious operation, and they are the circuit and stationed preacher wheels. Within each of these again are a diversity of other wheels, all operating to admiration, and they are the local preacher, exhorter and class-leader

wheels. So, like Ezekiel's vision, wheel within wheel, the entire system moves on, with the most perfect regularity and harmony. It could not be changed in a single feature for the better. O, it is the best government in the world.'

"For a moment, I thought the Doctor worsted, and my feelings stood redeemed. But he replied: 'Aye, and all these wheels to grind the people!' This answer quite confounded me, and I believe the elder, too. It was as unlooked for as a clap of thunder in a clear sky. The Doctor proceeded: 'Your government is more tyrannical than that of Britain, which our fathers threw off, at the expense of so much blood and treasure. That government has in it three principles, the monarchical, the aristocratical and the republican. Yours has but two, the monarchical and aristocratical. Your *episcopacy*, which is indivisible and one, answers to the British *monarchy*. Your itinerant aristocracy, to the aristocracy found in their peerage, or House of Lords. But they have a House of Commons, where the people are represented by their own delegates. You have no such House; you are a House behind them. Your government is more odious than theirs. I can never consent to sustain any system so contrary to the rights of mankind, or the liberties of my country.'

"Here the conversation ended, and we all went to love-feast. But it was a queer meeting to me. My mind was absent and wandering, sometimes confused. I had before me the machinery of a great tyrannical empire. Rise who would, speak who would, I could see little else but *wheels*. And the Doctor's sarcastic retort kept ringing in my ears, 'Aye, and all these wheels to grind the people!' This was my first ray of light on the subject of reform; or rather, it was a flood of light, almost too powerful for my feeble vision. From and after that time, I was a convert to lay representation."

Subsequently, he became a vigorous and powerful

writer in the cause of Methodist reform, as the columns of the *Mutual Rights* and later publications show. He afterwards bore a prominent part in the organization of the Methodist Protestant Church. He was a successful organizer, and effected much by the delivery of able and convincing lectures.

As elsewhere stated in this history, Brother Brown seceded from the Methodist Episcopal Church, in May, 1829, and in June following, at the request of the Reformers in Pittsburgh, organized them into an Associated Methodist Church. By the first Conference, Cincinnati, in the fall of the same year, he was continued in charge of Pittsburgh Station. At the second Conference, he was re-appointed.

During his pastorate in Pittsburgh, commencing in 1829, the old Smithfield Street Church was occupied alternately by our people and the Methodist Episcopal brethren. This was pending the property suit and complications. It was not till June 1st, 1833, that the first church, Fifth Avenue, was completed, and ready for occupancy. During this period, as stated in his Autobiography, a glorious revival in the church took place. They were at a loss for a place to hold Sabbath evening services. The preacher's house was found to be the most suitable place for the purpose. The folding doors on the first floor were thrown open. The entire space was occupied—rooms, hall, and stairway, and an upper room, often crowded, and many left on the outside. At these meetings many souls were born of God. Of this occasion, Brother Brown says:

"In my house, every Sunday, there were two class-meetings, and the above named prayer-meetings at night. On Monday night, the leaders' meeting was there. On Tuesday, my own class met there. On Thursday night, the choir met there. On Friday, Brother Avery's class met there; and on Saturday night, the Young Men's Association for Mutual Improvement was there, making eight

meetings, in all, every week. It may well be supposed that so many meetings gave a great deal of labor and trouble to the female portion of my own family. But Mrs. Brown and her sister (now Mrs. Hodgson, still living, at Cincinnati,) were of one spirit with me, and we all went for the cause, cost what it might. They who prefer their ease to success in a righteous undertaking, will never accomplish much."

At the third Conference, 1831, he was elected President. In fulfilling the duties of this office, he traveled throughout the entire field, which for several years included the whole West, from the Alleghenies to the Mississippi River. He served in this relation for three successive years. This was before the era of railroads and telegraphs; and the President traveled mostly on horseback, with occasional trips by steamboats. Of course, long absences from home were involved, often from two to five months. During these absences, several times, serious afflictions occurred at his home. For instance, in May, 1833, the writer visited the family, then residing in Wheeling. It was during the prevalence of cholera in that city. Brother Brown was several hundreds of miles distant, on a western tour. Intelligence could be sent him only by mail, and while he was transient. And when summoned home, he could come only by slow and tedious process. At the house of the absent President, we found Mrs. Brown and her sister both prostrate with a malignant fever, and their mother, Mrs. Jackson, moving about, and waiting upon the two daughters. On the very next day, if memory serves correctly, this good mother was struck down with cholera, and died within a few hours. Twenty-one deaths from the epidemic occurred the same day in Wheeling. When the President received intelligence of the condition at home, he made his way to the Ohio River, at Cincinnati, and set off by steamer for Wheeling. When he landed there, it was at

the midnight hour, and in the midst of a heavy rain. He proceeded to his home with fear and trembling. He knocked, again and again, but receiving no response, and finding all silent and dark, he feared that all were in their graves. But a neighbor lady raised an upper window, and apprehending the arrival, informed him that his family were removed to another dwelling, and were improving. Thus was his anxiety relieved. He spent two or three weeks with his family, when they were sufficiently recovered to be taken to Cincinnati. Here he left them, while he finished his summer campaign in the District.

The Conference having been divided in 1833, Brother Brown remained in the Ohio division until 1836, when he took a transfer to the Pittsburgh Conference, and he continued a member of that body the rest of his life. For two successive years, he served Allegheny Station. Then, in 1838, he was placed in charge of Ohio Circuit, embracing the soil of his nativity. In 1839, he was elected President of his Conference, which then included West Pennsylvania, West Virginia, and the eastern half of the State of Ohio. He states in his Autobiography that, to give a Sabbath to each circuit and station, filled up the whole year; and that, besides all his labors in traveling, attending Quarterly Conferences, love-feasts, sacraments, etc., he averaged six and a half sermons per week, throughout the year. In 1840, he was stationed in Pittsburgh, and again in 1841. In 1842, he was again elected President of the Conference, the Ohio portion having now been erected into Muskingum District. He now filled this office three successive years. In 1845, he was appointed Conference missionary. In 1846, and again in 1847, he was elected President. In 1848, and again in 1849, he was stationed in Connellsville. In 1850, he was appointed to Manchester Circuit. In 1851, and again in 1852, he was elected President. After the oppressive toils of this service, he was

placed in a superannuated relation, for two years, 1853 and 1854. Then, for more than two years, he served as President of Madison College, 1855 to 1857, as elsewhere related in this volume. After this, he was again placed on the superannuated list.

In November, 1860, Mr. Brown was elected editor of the *Western Methodist Protestant*, Springfield, Ohio, and served for a term of two years. He entered upon his new duties with the zeal of earlier years. Though his articles, in great part, were deemed rather staid for a periodical journal, yet in them frequently a vigor and spiciness appeared. And woe to the party with whom he came in conflict. For, when exigency occured, he was found "a man of war from his youth." During his editorial service, he produced many useful theological and ecclesiastical articles, which might make a volume. Meanwhile, he retained remarkably his preaching abilities, and often supplied the pulpit with great acceptance. After his term as editor, he held a superannuated relation to his Conference until his decease, which took place at his home in Springfield, in great peace, on October 25th, 1871.

So long as he was able to render public service, which was almost to the last, he had frequent calls to visit churches, and to attend popular meetings, sometimes at great distances. He would go in mid-winter to dedications in Iowa or Illinois, and in mid-summer to camp-meetings in Michigan or New York. During the year 1869, at the age of seventy-seven years, he preached eighty-five times, and traveled nearly seven thousand miles. To the last, it was his nature to respond affirmatively to calls, if possible. Sometimes he would reluctantly break away, on account of the extreme feebleness of Mrs. Brown. But she never allowed him, upon her account, to absent himself from any religious service, and it pleased God that she survived him

for more than five years, until August 5th, 1877, when she too was called to the better world.

Dr. Brown was a member of the Constitutional Convention of 1830, and served as representative in nine General Conferences. He also served as delegate in three General Conventions, 1858, 1860 and 1862, in each of which Conventions he was called to preside.

One thing the writer deems it a duty here to state, as creditable to the character of Brother Brown. During the anti-slavery discussions in the church, for many years, though always anti-slavery in his views, he uniformly sustained conservative positions and measures, in any matter involving separation or suspension between the two sections of the church; and in this he sometimes stood in opposition to the majority. But in 1858, just in the important crisis, he took decided ground with his brethren. In his Autobiography, speaking of this circumstance, he thus nobly expresses himself:

"I now believe that they were right, and I was wrong, and that there was an overruling Providence, shaping our course, and directing our affairs, when in the Convention of 1858 the Methodist Protestant Church in the free States did suspend all official connection with the slave-holding Conferences and churches. In doing that act, we retained our ministers and members, who, on account of our connection with the slave-holding portion, would have gone off from us to other churches. In doing that act, we were guided by a higher wisdom than our own, in an escape from the ruinous condition into which the coming war, not seen by us, would have plunged our church. In doing that act, in obedience to our clearest convictions of moral right, without waiting, as did the Methodist Episcopal Church, for the civil or military power to open our way, we did what we never expect to regret, while life, or thought, or being lasts, or immortality endures."

After he retired from editorial service, Brother Brown wrote and published his "Recollections of Itinerant Life," an octavo volume of 456 pages, an autobiography of great interest, full of incident, and details of travel, gospel labors and experiences.

It is remarkable that George Brown never missed attendance at any session of his Conference, from 1815 to 1871. During his residence in Springfield, his presence was looked for also at the sessions of Ohio and Muskingum, as well as the Pittsburgh Conference. He attended the fall sessions of the three, in 1871, for the last time. His sermon on Sabbath, at the Ohio Conference, Bellbrook, in September, will be long remembered. His discourse was clear, systematic, logical, forcible. If not his youthful vigor, at least his manhood of former preaching power returned to him. More than this—his words were in the Holy Ghost and in much assurance. The same week, stopping but one day at his home, he set off for Pittsburgh Conference, at Eldersville. On the way, he suffered unusual pains and discomforts, and as he afterwards informed the writer, he prayed that he might be enabled to come home to die. But his Conference, not aware of his enfeebled and suffering state, constrained him to deliver a memorial discourse on the death of William Reeves, who had been called away within the year. He could not refuse the service; but it was too much for his strength. He never recovered from the effects of that exhaustive effort. He returned home much enfeebled. Yet he felt constrained to visit once more the Muskingum Conference, at Tiffin. He there had lodgings adjoining the church, and attended the sessions and the religious services, though suffering constant pain. Returning home, he was a sick man. But as the ensuing Sabbath was communion day at the Springfield church, he said to his family, "I must go; this is my last chance to attend sacramental service." He was

there, but too feeble to take part in officiating. But at the close he spoke a few affectionate words to the people, with impressive effect, as it was so evidently the last time. His complaint finally assumed the form of typhoid fever. The services of physicians were faithfully rendered, but either they came too late, or they here met a case which baffled their skill. The writer visited him daily during his last illness. At one of his calls, he remarked: "What an awful blunder it would have been, if I had come to this hour without securing the comforts of religion. But I have unshaken faith in God. I know whom I have believed."

His funeral brought out a general attendance of community. Clergymen of all denominations, to the number of twenty-six, were present, including the senior bishop, Morris.

A neat marble monument marks the resting place of George Brown and his amiable companion. It was erected from the contributions of his brethren in the Ohio, Pittsburgh and Muskingum Conferences, costing $250.

John W. Ellis, who accompanied Brother Brown in his visit to Baltimore, as fraternal messenger to the General Conference of the Methodist Protestant Church, in 1870, gave this account:

"Dr. Brown's fraternal address before the General Conference, in Baltimore, was very impressive. The separation of the Northern and Southern wings of the church, and the hopeful view of a reunion, together with the advantages both would derive, were points which he made in kind words, accompanied with tears. Lastly, he said: 'These things may not come to pass until after this gray head shall lie upon its last pillow.'" His words were prophetic of the result.

REV. JOEL DALBEY.

JOEL DALBEY was a native of Ohio, born June 1st, 1810. His venerable father, whose namesake he was, settled in the valley of Paint Creek, in the interior of Western Ohio, about the beginning of the present century. Cincinnati and Chillicothe were but small towns, and the space between them was almost an entire wilderness, over which roamed the bear, deer and panther, and was here and there dotted with Indian wigwams. Father Dalbey was himself, for many years, and until his death, an esteemed and useful local minister. He had four sons (of whom Joel was the eldest), all of whom became preachers. He also had three daughters, who became ministers' wives. Inured to the toils and hardships of pioneer life, Joel, when quite a youth, assumed mostly the care and labors of his father's farm. He states that he was reared up without the advantages of a common school education. He embraced religion in early life, and soon began to exhort, and call sinners to repentance. He was licensed to preach in the summer of 1828, when just eighteen years of age, by a Quarterly Conference of the Methodist Episcopal Church. The same year, upon a recommendation taken to the Conference by the presiding elder, John Collins, he was admitted to the itinerancy, and received an appointment. But, on account of his youth, and lack of advantages, and being appointed alone upon a circuit, he felt impelled to

decline it. Meanwhile, he was conversant with the reform movement, then at its hight. His father, and many others, on account of oppressive acts of the Methodist Episcopal administration, seceded in February, 1829, and organized as Associated Methodists.

Young Joel conferred not with flesh and blood. He turned away from the offer of place and position in more popular ranks, and devoted himself to the toils and struggles of the new organization. He was no polemic in church controversy, but being a gifted exhorter, and becoming an earnest and able preacher, he zealously proclaimed the gospel, and was successful in bringing many souls to Christ, gathering them into his preferred branch of the fold. It was in June, 1829, that he fully identified himself, and was engaged by Adjet McGuire to travel upon Xenia Circuit, in connection with a senior minister. Brother McGuire, who had mostly formed the circuit, engaged to procure for him a horse. Accordingly, he lost no time to proceed to Cincinnati, where generous brethren, then under the pastoral care of Asa Shinn, at once furnished a horse, saddle and bridle for the young itinerant. The old minister, with alacrity, returned with his acquisition, we believe leading the animal all the way to Dayton, Ohio, where he met Brother Dalbey, and saw him equipped for his work. He proceeded to serve Xenia Circuit for the remainder of the official year, though suffering embarrassment from diffidence, on account of his youth and his lack of literary acquirements, which, however, he gradually overcame, and was, during a long career, a workman not needing to be ashamed, though being called to serve in the most important positions.

Arrangements were now made for holding the first Annual Conference of the new order at Cincinnati, October 15th, 1829. Brother Dalbey, though little over nineteen years of age, yet having been preaching for more than one

year, was on hand at this Conference, ready to consecrate himself to his life work, that of an itinerant preacher; ready to do and suffer in the toils and privations and sacrifices of an enterprise which he saw to be righteous, but subject to opposition and painful endurances every-where.

The Conference of 1829 appointed Brother Dalbey to Highland Circuit, with Benson Goldsbury. The record shows that the work prospered on their hands, the number in the society increasing from fifty to one hundred and sixty-seven. In 1830, he was elected to deacon's orders, though but twenty years of age, the Constitution not yet having been adopted making twenty-one years a term of eligibility. He was appointed to Zanesville Circuit, with William B. Evans as his superintendent, who found in him a true yoke fellow, and who related many incidents of his labors, his power in prayer, his influence with the people as a sweet singer and fervent preacher. Great numbers were gathered into the church under the joint labors of these men of God.

In 1831 he was placed in charge of Highland Circuit, which doubled its numbers within the year, as the Minutes show. In 1832 he was appointed to Coshocton Circuit, which, during the year, had an increase of one hundred and twenty. In 1833 the Conference was divided, Brother Dalbey remaining in the Pittsburgh division. He was appointed to Zanesville Station for the ensuing year. In 1834 he was returned to Coshocton Circuit; in 1835 appointed to Warrensville or Cleveland Circuit, and returned to the same work in 1836. In 1837 he was assigned to New Lisbon Circuit. In 1838 he was called to take charge of Pittsburgh Station, and in 1839, continued for a second year in same charge. At the close of his term of service the Quarterly Conference of the station, with a vote of thanks, certified to his faithful labors and Christian deportment.

In 1840 he was stationed in Steubenville. In 1841 he was elected President of the Pittsburgh Conference, and spent the year in the arduous labors of that extensive district. In 1842 the Pittsburgh Conference was divided, and Brother Dalbey remained in the Muskingum division. Same year he was appointed to charge of Zanesville Circuit. In 1843 he was elected President of the Muskingum Conference, and fulfilled the duties of an itinerant officer. In 1844 he was returned to Zanesville Circuit, and in 1845 re-appointed to the same charge. Meanwhile, Cincinnati Station, then including the two charges of Sixth street and Elm street, made a special and urgent requisition for the services of Brother Dalbey. His junior brother, Reuben M. Dalbey, was appointed to the station, with the understanding that another should be supplied, awaiting the response of brother Joel Dalbey. The circuit hesitatingly consented to his release. He accordingly removed to Cincinnati the same fall, and served the church with great acceptance and usefulness. Here it is mentioned as creditable to him, that he persistently declined the urgent request of his brother and colleague that he should assume the duties of superintendent, as of more advanced age and experience, as had been contemplated. So the junior brother had to occupy that position for the year. At the ensuing session of Ohio Conference, 1846, he (Joel Dalbey) regularly came into that body by transfer, and was re-appointed to the Sixth Street Station for the ensuing year. Meanwhile, during his successful labors here, the enterprise was projected for organizing an additional church in the western portion of the city, and chiefly through his efforts, and under his supervision, the George Street Methodist Protestant Church was erected. The new charge was first recognized as a mission church, and thereto Brother Dalbey was appointed by the Conference, for three successive years, namely: 1847, 1848 and 1849, at the end of which

period he left it, in a pretty good state of organization. During the five years Brother Dalbey resided in Cincinnati, he completed a course of medical studies, and was handsomely graduated in one of the medical colleges of that city. Upon his retiring from George Street Station, the Quarterly Conference certified to his faithfulness and unexceptionable character, and commended him as an able and efficient ambassador for Christ.

In 1850 he was appointed to Lebanon Station, but in the ensuing spring of 1851 he obtained a release, and emigrated to the West, settling upon a farm in St. Charles County, Missouri, nearly opposite the mouth of the Illinois River. He, however, had no intention to relinquish the ministerial work, but to secure a permanent family home in a central portion of the great West. As a consequence, however, he found himself so entangled by his property relation, as to be sadly impeded in the work of his holy calling. For years he sought to dispose of his property, that he might again devote himself fully to the ministry. And it was a source of grief to him, almost to the day of his death, that he did not succeed in securing the desired release. Alluding to this matter in one of his letters to his brother, Reuben M. Dalbey, he wrote: "What a warning I could give to young men in the ministry against involving themselves in the cares of the world. I have often regretted that I have one acre of land, or any means for my children to anticipate. They would be infinitely better off to be as we were, thrown upon our own resources. I have now lost nearly four years of labor for the church, to take care of my farm, so as to have something for myself, wife and children. And what does it all amount to? I shall soon have no more use for land, nor for dollars nor cents. I feel that I have already suffered great loss, and what lies in the future I can not tell." In 1854 he entered the Illinois Conference (his most contiguous conference), and was stationed at

Quincy, Illinois. Here his labors were blessed, and he had large ingatherings into the church. In 1855 he was elected President of the Conference, and traveled throughout the Illinois District. In 1856 he was re-elected to the same office and work, and fulfilled the same. During the two succeeding years, by appointment, he served the Illinois Circuit.

Upon his retiring from the Illinois Conference, in 1859, that body voted a certificate, that during the five years of his connection therewith he had acquitted himself to the entire satisfaction of his brethren—that he enjoyed the utmost Christian confidence of all.

In 1860 he was pressed to take charge of the church in Iowa City, which induced his entering the North Iowa Conference, from which body he received the appointment to that charge. In 1863 he was elected President of North Iowa Conference, and in 1864 re-elected to the same important and arduous position. This seems to have been his last regular service in the employ of the Conference.

During the summer of 1869, after Brother Dalbey had entered his sixtieth year, he expressed himself as enjoying fine health, and he intimated a desire and purpose to revisit the scenes of his former labors, in Ohio and elsewhere. But how illusive are human prospects! In the latter part of August, he was seized with chills, induced by sudden check of perspiration. The attacks recurred, and ultimately proved uncontrollable, resulting in pneumonia, his last and mortal disease. He died suddenly on November 22d, 1869. On that day, with the aid of an attorney, he made satisfactory disposition of his business, after which, in a little time, he resigned himself in perfect composure to his final change. Several letters from the surviving family, received by his brother, Reuben M. Dalbey, give the most satisfactory testimony that his end was peace. The widow is the subject of affliction, and is prevented by an

ophthalmic disability from writing. But her daughter, Mrs. Franklin, gives the following account: "Never could there be found a more kind husband or father. We feel that his loss is irreparable. Mother is almost broken-hearted, as you might suppose, since being blessed with so kind a companion for so many years, she is suddenly bereft of him, when in affliction and declining years. He was but my step-father, yet we loved him as dearly as we could an own father. We could but love him, for he knew nothing but kindness. On Sabbath morning he thought himself better, and would quote Scripture and repeat hymns, such as 'God forbid that I should glory, save in the cross of our Lord Jesus Christ,' 'Sweet rivers of redeeming love, lie just before mine eyes,' etc. On Sabbath night his breathing became short and labored, so that he had but little rest. Mother asked him if he was suffering much. He answered, 'Yes, but have great peace of mind.' A few moments before the last, he called to mother to come and see *the joy*. He said, 'This is a beautiful day. My dear, there are many stars in my crown of rejoicing. My sheaves are gathering around me. The joy! the joy!!' After this happy utterance he turned over, closed his mouth, folded his arms, and all thought he was going to take a good sleep. But they soon discovered that it was the sleep of death. He was calm, and looked most happy, just as he was breathing his last."

REV. CHARLES AVERY.

CHARLES AVERY was a native of West Chester County, New York, born December 10, 1784. Lacking educational advantages, while a youth, he obtained a situation in New York to learn the business of a druggist. Here he applied himself to useful reading, and availed himself of night-schools. He experienced conversion in early life, and united with the Methodist Episcopal Church. Feeling himself called to the ministry, it is said that he for some time hesitated whether to enter the regular itinerant work, or serve in the capacity of a local minister. The latter course was decided upon. And during a long career, in a local capacity, while belonging to the Methodist Episcopal Church, and in the unstationed relation in the Methodist Protestant Church, he was every-where respected and esteemed as an able and useful minister of Christ. And though for many years pursuing prosperous business, of course involving extensive cares, he neglected not the gift that was in him.

About 1812, he emigrated to Pittsburgh, and commenced business as a druggist. He, however, had the misfortune to lose his first cargo of drugs, by a vessel that went out from New York, and was lost. But he was prospered in his undertaking, and recovered from his losses. He next made investments in cotton factories, in which also he was eminently successful. Then he was fortunate in taking

special interest in the copper mines of Lake Superior. He was one of a company that sunk the first shaft for copper in the North-west, and opened out a business which resulted in great emolument. Successful in his enterprises, he became very wealthy. But he evidently kept in mind the injunction: "If riches increase, set not your heart upon them." It is not wrong to be rich, when wealth is honestly acquired; for Abraham and Job enjoyed the favor of God. Mr. Avery was for many years a living, practical demonstration of the fact that the acquisition of wealth does not necessarily involve the spirit of worldly-mindedness, or the love of money, which is the root of all evil. This doubtless happens to many. But Charles Avery evidently observed the apostolic injunction: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." The very phraseology of the apostle is adapted to the case. And it is believed that Charles Avery carried out this apostolic programme, to the letter, and that he inherits the full reward. More than this, during his life, he enjoyed the luxury of doing good, realizing the words of Jesus, when he said, "It is more blessed to give than to receive." And at his death he bequeathed munificent sums to charitable and religious associations.

Charles Avery was early a Methodist Reformer. He was elected a representative to the first three General Conventions of Reformers, and the first four Conferences of the Methodist Protestant Church, and was present at four out of the seven assemblages. He attended the Convention of 1828, where the Conventional Articles were adopted, and the Convention of 1830, where the Constitution and

Discipline were formed, and took active part in the important legislation of the day. His voice and counsels there were valuable and were appreciated.

He was identified with the Union Society of the Methodist Episcopal Church of Pittsburgh, before the separation, and then with the original organization, in Smithfield street, which became the Methodist Protestant Church of Pittsburgh. He was recognized as a member of the Ohio Conference, at its first session in 1829, and for four or five successive sessions. The writer distinctly remembers that Charles Avery served as Conference Steward, at the session, at Zanesville, in 1831, and he was the first in that Conference to serve in that relation, after the office was created.

Though an active business man, and occupying but a local relation in the ministry, Mr. Avery did much effective service in the gospel. Evidence is not wanting that so long ago as when he held standing in the Methodist Episcopal Church, he used to travel considerable distances on horseback to keep up appointments, and aid in organizing churches, some of which have proved permanent and prosperous to this day. It is in the recollection of the writer, that at an early day, while having the relation of an unstationed minister in the Methodist Protestant Church, he used to fill regular appointments on Sabbaths at points to be reached from his home, on horseback. During the year 1832–'33, when the writer had charge of what was then called Pittsburgh Circuit, he was favored with the co-operation of Brother Avery in his work, and his aid on sacramental occasions. And being also welcomed to a home at his house, he was often edified by his sympathy and counsels in his work.

Mr. Avery enjoyed well the exercises of class-meetings, love-feasts and camp-meetings, and he slighted no opportunity of attending and participating in them. He was

given to hospitality, and in his ample home there was always an honored place, known as the preacher's room.

But the leading specialty of Charles Avery was his benevolence and liberality. He was, in fact, the founder of the First Methodist Protestant Church in Allegheny City, where was his home. He also aided largely in the building of various other churches in Pittsburgh, and in several towns, some of which would not have been built but for his liberal assistance. Then the endowment of the Preacheas' Aid Society of the Pittsburgh Conference of the Methodist Protestant Church with what is called the Avery Fund, is a noble monument to the munificence of its founder. The amount was $20,000, but it has increased to about $25,000. A distribution of over $3,000 is usually made each year, to superannuated ministers, and the widows and orphans of such as have deceased.

Mr. Avery also made liberal donations to various institutions; as, hospitals, missionary associations, colleges, churches, etc. But one special enterprise, upon which he bestowed much thought, and care, and means, was the founding of a collegiate institution for the benefit of people of color. He erected for this purpose, upon his own grounds, an ample college building, at his own expense. He had established a preparatory school, and purposed that the institution, with ample endowment, should furnish a full college course, for persons of color. But before his projected plans went into full operation, he was removed by death, on January 17th, 1858. He, however, bequeathed great amounts for the benefit of the colored race, in various ways.

When, many years ago, the Amistad captives from the coast of Africa, were providentially brought to our shores, and were liberated by our government, or rather by the law of nations, as victims of piracy, the sympathies of Mr. Avery were greatly enlisted in behalf of those hapless ob-

jects of humanity. And when they were to be returned to their native land, he was a leading one in meeting the expenses of establishing the Mendi Mission, for the Christianization of their tribes. Meanwhile, he had taken in charge one of the captives, a girl, who, becoming converted, had a solicitude for the conversion of her people. As she proved a person of capabilities, Mr. Avery had her educated at Oberlin College. She there made the acquaintance of an African gentleman, who was also a convert, and of like missionary impulses towards his native land. These twain were ultimately married, and were sent out by a Missionary Association, to the Mendi Mission, at the expense of Mr. Avery, who subsequently provided for their support, as missionaries, while he lived. He also did largely in maintainance of the mission, to the end of his life. The scene, of Mr. Avery sending out these missionaries to Africa, is beautifully represented in sculpture on his monument.

The following paragraphs are taken from an article in the Pittsburgh *People's Monthly*, for July, 1871:

"Mr. Avery's wealth was all amassed in an honorable and legitimate manner. Speculation was not to his taste, and greedy self-seeking speculators he abhorred. He never lost sight of his conscience, the 'golden rule,' or the God whom he professed to serve. He carried his religion with him in all his business transactions, and was always prudent, deliberate and far-seeing, never in debt, or over-burdened with business complications and cares, and hence ever esteemed a happy, genial and sociable business man.

"His benevolence was as much a part of his daily life as was his religion. Large-hearted and unostentatious, it was his regular habit from his very youth, a part of the structure of his nature, but rendered more a matter of conscientious obligation in him by his self-consecration to his Maker. In strict conformity with his favorite Bible texts,

he commenced this part of his life by giving away the first five dollars he ever made in our city to some poor people for building a church. This was his 'first-fruits offering,' and deeming himself ever after as but a steward for God, he dedicated his means to benevolent purposes.

"He was a large and constant giver to the poor, not letting his right hand know what his left hand did, and this, too, without regard to complexion, nationality, or denomination. He was also frequent in his generous assistance to poor young men of good character, to local and itinerant preachers and teachers, and to literary institutions.

"Towards the end of his life, Mr. Avery's benevolence intensified, and, as it were, crystalized, in one direction. In Bible doctrines, he had taken the side of free grace for all mankind. In church government, he advocated the rights of the laity; and on the slave question, he took the side of the down-trodden, and became thoroughly anti-slavery. His large-heartedness needed a special object to spend itself upon, and he espoused the cause of the oppressed and friendless negro. He observed them poor, ignorant, degraded and socially ostracised, and these were motives enough to call forth his most heartfelt sympathies, and earnest, helpful efforts. After much forethought, and earnest prayer to God for success, he committed himself to the work he had on hand. Living on the borders of a slave State, he not only had opportunity of observing the condition of the slave, but of assisting fugitives from bondage.

"He was ever most liberal to the colored people of this section. Recognizing them as *men*, he invited them to his house and table, and visited theirs, at a time, too, when it required moral courage to do so. He was never ashamed either of his religion or his brethren, without regard to color, but recognized the colored man not only his equal in right, but in capacity, though not in opportunity, and it was long his desire to test this conviction by actual experiment-

"Mr. Avery died as he lived, full of trust in God, and love to his fellow-man. A few days before his end, the sacrament was administered to him, and at his last hours his heart was fixed, and his face beamed with joy and confidence. His remains were kept for several days, and the respect that was paid to them by all classes, abundantly manifested the strong hold he had upon the affections of the whole community. All classes came in crowds, the rich, the poor, the white, and the black.

"His executors have very properly caused to be erected, over his mortal remains, in Allegheny Cemetery, one of the most beautiful, elaborate and appropriate monuments ever erected in this country, or in the world."

REV. ZECHARIAH RAGAN.

ZECHARIAH RAGAN was a native of Westmoreland County, Pa., born February 22d, 1804, and departed this life at Steubenville, Ohio, November 27th, 1875, thus having nearly completed his seventy-second year. Converted at the age of eighteen or nineteen, under the labors of the late Rev. W. Swayze, of the Methodist Episcopal Church, he was the means of leading to Christ an older brother (Joab W.), who also became an able minister, and who long since went from labor to reward. At the age of twenty-one, on his birthday, February 22d, 1825, Zechariah Ragan received license to preach, and was at once employed by Presiding Elder Charles Elliott, to serve on Grand River Circuit, in Northern Ohio. In September following, at the very first session of the Pittsburgh Conference, Methodist Episcopal Church, at the city of Pittsburgh, he was received into the itinerancy, and regularly employed. Asa Shinn and George Brown were at that time presiding elders in that Conference, and Henry B. Bascom Conference Missionary. These eminent men were at that time prominent writers in the controversy of Methodist Reform, and it is said that a large proportion of its ministers were of kindred sentiments. At the Conference of 1827, at Steubenville, Brother Ragan was ordained a deacon by Bishop George. He served regularly three years, under the direction of that Conference, and in 1828,

on account of declining health, he located, in good standing.

Meanwhile, when the Reform movement began in the Methodist Episcopal Church, Brother Ragan identified himself therewith. And when it was determined to organize an Annual Conference for the West, he decided to attend its session, and enter its service. He set out for Cincinnati, by steamer, on the Ohio River, the then usual mode of travel, to attend the first session, held in October, 1829; but being detained by low water, he did not reach the city till the day after adjournment of the Conference. Hence he was not enrolled until the second session, in 1830. But Brother Shinn, the President, engaged him to serve for a time in Cincinnati, and subsequently to form Louisville Circuit, in Kentucky, which he did, and served the same the balance of the year. At the Conference of 1830, he was appointed to Pittsburgh Station, with George Brown, where his labors were well received and successful.

At the Conference of 1831, Brother Ragan was placed in charge of Charlestown Circuit, Ind., which at the time was frontier work. It was an extensive and laborious four weeks' circuit, extending into five counties. The writer had the honor to be associated with him as his assistant during that year. We traveled on horseback, and sported the inevitable saddle-bags and leggins, then in universal use by itinerants. Our appointments were from five to twenty miles apart, and all our roads were innocent of McAdams' improvement. We preached in log cabins, in school-houses, and in groves, for want of houses of worship, and at two towns we were permitted to occupy Presbyterian churches. The labors of Brother Ragan were every-where appreciated, and quite effective. During the year, we held a successful camp-meeting.

During this year, the writer found ample cause to be impressed with Brother Ragan's happy way of adapting

himself to circumstances, his surpassing unselfishness, and the kindly manner in which he sympathized with his junior associate, and encouraged and sustained him in his incipient labors. In the final settlement by the stewards of the circuit, for the year's services, each received the full sum of forty-eight dollars, all told. The junior insisted that Brother Ragan should receive the larger portion, but he persistently refused. And yet he never uttered a word of complaint of poor support, though he had just come from a city station, where he was doubtless well snstained. He had learned—and he knew "both how to be abased and how to abound, to be full and to be hungry." He seemed as cheerfully at home when entertained at the humble cabin Brother E. P——, partaking of the early settler's plain fare, and lodging in the one common apartment, with the whole household, as when accommodated at the more commodious home of ex-Governor Jennings, of Indiana,* or of Colonel Ford, of the Black Hawk Expedition, both of whom resided in or near Charlestown. During this year, Brother Joab W. Ragan was stationed in Louisville, Ky., and as our circuit was opposite, on the Indiana side of the Ohio, its pastor made occasional visits to his brother in the city. On one of these occasions, it being in winter, the river became frozen over, so that persons and teams freely crossed upon the ice. A blustering fellow undertook to demand toll of persons crossing, and many were terrified into compliance. Our friend Zechariah Ragan, upon returning from the city to the Indiana side, met this ruffian in the middle of the river. Considering his demand for twenty-five cents an imposition, and that it was not his duty to pay him, he refused. He was then assailed with at-

*This gentlemen was a brother of Dr. Jennings, of Baltimore, and was conversant with the circumstances of his trial, defense and expulsion. He was a pioneer settler in Indiana, and took prominent part in the formation of the Constitution of the new State.

tempted blows; but being a very muscular and very fearless man, he repelled the attack, simply leaving his antagonist to gather himself up from a prostrate position on the ice, while he proceeded on his way, saluted, however, by the applause of spectators upon either shore, that P— S— had received at last a deserved flogging, and by a Methodist preacher, at that. This incident tended to increase his congregations, and awed into good behavior the roughs who came out to hear him at his meetings along the river.

By the Conference of 1832, Brother Ragan was stationed at Wheeling, Va., where we then had a respectable church organization. During the year, over seventy accessions were received. On his birthday, February 22d, 1833, he was married, in Waynesburg, Pa., to Miss Martha Buchanan, daughter of an honorable member of Congress.

During the same year, the writer had the care of a neighboring charge, Pittsburgh Circuit, and had the pleasure of interchanging with Brother Ragan in attending each other's Quarterly Meetings.

In the division of the Conference, 1833, Brother Ragan remained in the Pittsburgh District, and that year served Middletown Circuit, in West Virginia, an extensive field of over three hundred miles. In 1834 and 1835, he served Monongahela Circuit. In 1836, he was appointed to Coshocton Circuit, in connection with John Wilson. In 1837, Mount Pleasant Circuit. In 1838, and again in 1840, he was elected President of the Pittsburgh Conference, and traveled through the large district, then including West Pennsylvania, West Virginia and East Ohio. In 1839, he served New Lisbon Station. In 1841, he was stationed in Steubenville, Ohio, and thereafter mostly had his permanent residence at that place.

In the division of the Pittsburgh Conference, 1842, Brother Ragan remained in the Muskingum District, and that year served Mount Pleasant Circuit, in connection

with Jacob Nichols. In 1844, and again in 1845, and again in 1848, he was elected President of the Muskingum Conference, and traveled through the district. He was a very judicious and dignified administrator and presiding officer. In 1846, our brother was appointed to Pleasant Hill Circuit, and in 1847 was stationed at Wellsville. In 1849, he was appointed to Belmont Circuit, in connection with the late S. W. Laishley.

We have but limited information of the details of his gospel labors in these various fields, or their results in the conversion of souls, and the advancement of Christ's kingdom. We believe he was every-where useful; while his faithful ministrations, sacrificing devotion to the cause, and his kind, dignified, social bearing inspired love and veneration in the hearts of all who knew him best. The day that cometh will reveal the record of his usefulness, and the stars in his crown of rejoicing.

In 1850, he retired from regular itinerant labors, and for several years was left without appointment, at his own request. But in 1856, and for some five or six successive years, he was assigned to Mount Pleasant Circuit, associated respectively with William L. Baldwin, Lysander May, and Joel S. Thrap.

In January, 1855, when having no assigned work from the Conference, he commenced the publication of a weekly secular paper, in Steubenville, called the *True American*. In this he continued until in July, 1861, the first year of the late civil war, when he was commissioned Chaplain of the Twenty-fifth Ohio Volunteer Infantry, and went with his regiment to the field of danger and of valor for the cause of our country. In December, 1863, he was, by act of the President of the United States, made Hospital Chaplain in the regular army, and in this capacity he served chiefly at Memphis. In this relation he continued until he asked for a discharge, after the war was closed. This was granted.

He was for many years a member of the Board of Trustees of Adrian College, and for some time served in the Executive Committee of the Board. He ever took an active interest in the welfare of the college.

In September, 1867, having taken a transfer to the Pittsburgh Conference, he was appointed to Connellsville, Pa., and served that charge during the Conference year.

He then, in 1868, accepted a position as Chaplain in the regular army, and was assigned to Fort Fred Steel, Wyoming Territory, where he continued four years, enduring severe exposure and many discomforts. In 1875, he was assigned to Fort Russell, a more comfortable post, near Cheyenne City. To this post he still held his relation at the time of his death. In February, 1875, having had a serious illness, he obtained a certificate of disability, and came home, continuing there on what is called sick leave. He remained very feeble, but always so cheerful and buoyant of spirit, that his family had no apprehension of serious issue. But during the fall, feeling himself flattered with a decided improvement of his health, he was making every preparation for return to duty, expecting to report at Fort Russell the first of January. But it appears that Divine Providence otherwise ordered.

From a very touching statement of the closing scene, furnished by Mrs. Dr. Zink, a surviving daughter, we gather the following particulars: On Monday, November 22d, 1875, returning from a short walk with Mrs. Ragan, he seemed exhausted, and complained of a difficulty of respiration. From that time till Thursday, 25th, Thanksgiving day, he remained in-doors, although altogether lacking his accustomed vigor. At dinner that day, observing that the hands of affection had taken extra pains to tempt his appetite, he made an effort to enjoy his favorite dishes, but did not eat heartily. The day being fine, in the afternoon he attempted a short walk, for a business call, intend-

ing soon to return. On his way homeward, within about an hour, he was seized with vertigo, as supposed, found himself reeling from side to side of the pavement, until, when just opposite the gate of his home, he lost strength and sight entirely, was precipitated backwards into the street, and fell, fortunately into a bed of soft clay. Yet he never for a moment lost consciousness. Persons soon ran to his assistance, and conveyed him into the house, where he was laid upon a lounge. He seemed to recover immediately, talking cheerfully, even while his hands and face were deathly white and cold. Skillful medical aid was at once summoned, though he protested that he was perfectly comfortable. He slept sweetly that night. He sat up an hour or two on Friday, receiving and conversing with a score or more of friends, no one suspecting danger. During Saturday, 27th, which was his last day, he suffered much pain. The physician did not obtain the effects he desired from the medicines, and he looked very grave; yet he did not apprehend immediate danger. Yet the spirits of the patient were unflagging, and his freedom of speech remarkable, as he saw and conversed with many friends. At half-past nine he partook of some nourishment, with apparent relish. At half-past ten, he complained of nausea, rose from his bed, and walked across the room, but feeling worse, he attempted, with the assistance of Mrs. Ragan, to return, but soon sank upon the floor, utterly powerless. Being placed upon the bed, he lay for a little time, struggling with mortal throes. Presently he turned to Dr. Zink, his son-in-law, and said: "My hours are numbered, are they not?" Upon his replying, "You are a very sick man, Doctor," he looked to his anxious and devoted companion, and said, in broken utterances: "It is all right, Martha, all right!" One convulsion shook his frame, when calmly folding his hands upon his heart, he closed his eyes, and calmly sank to sleep. We quote from the sketch:

"There was no spoken *farewell*, no words of cheer, beyond that comprehensive *all right!* At a quarter past eleven, the spirit passed; and the Sabbath morn, so full of woe to us, dawned upon his freed soul, amid the glories of the celestial city. But we have ample evidences of his entire preparation for that hour. Indeed, his life was sufficient testimony."

A letter from the stricken widow touchingly says to the writer: "Had you seen your much loved friend in the last months of his life, as did I, you would have said, as did a visiting friend, 'There was less of earth than of heaven about him.'"

The funeral of Dr. Ragan took place at the Fifth Street Methodist Protestant Church, Steubenville, on Wednesday, December 1st, 1875. The exercises were conducted by the pastor, O. V. W. Chandler, in a tender and impressive manner. All the clergymen of the city were present, also Edward A. Brindley, of the Pittsburgh Conference. The principal address was delivered by the venerable Dr. Beatty, of the Presbyterian Church, an old personal friend of the departed. His remarks were eloquent, and very touching, being uttered under the inspiration of deep feeling. The pall-bearers were men of his own church, friends long tried and true, whose silvery hairs bore the token of an early reunion in the church above. They were Brothers Fickes, Peters, Shouse, Hawkins, Chambers, and Abrams.

President McElroy, of Adrian College, in a private letter, says of Dr. Ragan: "During the time he was a resident of Adrian, he was, as a member of the Executive Committee, intimately connected with all the proceedings that resulted in the transfer of the college to the Methodist (Protestant) Church. In these times of trouble and bitter controversy he ever maintained a calm and equable deportment, and this added not a little to the influence he exerted. His very dignified and striking *physique* secured attention

to all his utterances, while his cool self-possession gave them weight."

James M. Mayall, of North Illinois Conference, testifies:

"Zechariah Ragan conferred honor upon every position he occupied. He was a Christian. His earnest, consistent piety shed golden rays on all his deeds. In his family, on the street, in the church and pulpit, as chaplain of the army, his religion was with him. He lived for God, and for immortality; his name, therefore, can not die."

Edwin P. Johnson, United States District Attorney, residing at Cheyenne City, and a little way from Fort Russell, bears testimony to his deportment as Army Chaplain. He says of Chaplain Ragan:

"Our acquaintance soon ripened into a very pleasant friendship. He often called, and we visited him at the fort. He was a perfect gentleman in his deportment, dignified in bearing and in conversation, never excited, or off his guard for a moment. He used to speak of the peculiar position in which army chaplains were placed, and what were the temptations to drift with the current, grow negligent, and allow the monotonous routine of army life to proceed as it seemed to desire, without being interrupted by religious services.

"He had determined, however, that the duties of chaplain should be fulfilled in the garrison where he was stationed, and he accordingly held religious services regularly. He desired that the religion which he preached and practiced should influence the lives of men—should be a heart and soul religion. He did his duty, as it was given him to see it, whatever might be the results. He did whatever he found to do, and never knew here what it was to shirk responsibility; while his dignified and noble bearing paved the way before him for the successful prosecution of his enterprise. He was earnest in his work and was exemplary in his military life."

At the session of the Pittsburgh Conference held in 1872, a memorial service was held on the death of George Brown. On that occasion, a very touching and beautiful address was made by Brother Ragan. After paying due tribute to the character and history of Dr. Brown, the speaker said:

"I am in the army yet—my post of duty is far in the West—but my release is coming. 'I would not live alway.' The honors of immortality are worth warring and waiting for. I am willing to war a while; but I desire the victory. The feelings of a soldier on the march and in the battle are quite different from those by which he enters the possession after the conflict is over. He has conquered. The enemy has fled. The reward is at hand. The home-going and the glory are unspeakable, and full of joy and peace. I may fail of heaven. I may yet become dismayed in the strife. But I trust in God. I believe if I were now to die, I would get home safe to heaven. [Yes!] But the triumph is yet to attain. Pray for me. I desire a rest and a home with Brown. He is with the blood-washed, happy forever. He is with Moses and the Lamb—with Abraham, Isaac and Jacob—with Isaiah and John and Paul. His immediate associates around the throne are Luther and Melancthon, Wesley and Whitfield, Shinn and Snethen, Stockton and Reeves. Also, the Reeses, Williams, Dobbins and Lucas, Avery, Dalbey, Flood, McGuire, Elliott, and all the redeemed and exalted saints in light. What a conference in heaven! Happier and higher than ours. By and by, in the Paradise of God, we shall rejoin our brethren who have before us entered the gates into the city."

REV. JAMES MONTGOMERY.

JAMES MONTGOMERY was one of the pioneers of Methodist Reform in Northern Ohio. But he was called away by death, from his early labors, on June 1st, 1830. The Minutes of the ensuing Conference, held at Cincinnati, September 2d, have this simple entry of him: "James Montgomery, a useful minister and highly esteemed among us, died within the last year, in full assurance of a happy immortality." As no further record was ever made of him in the publications of the church, we give place to the following sketch of him, furnished us by brother John Souder, of Tiffin, Ohio, which will be found of great interest.

He was born in Westmoreland County, Pa., November 20th, 1776. His father died in the service, during the Revolutionary war, within a year or two after the birth of this son. At seventeen he removed to Kentucky, where he afterwards married. In the year 1808, he removed to Champaign County, Ohio, where he continued to reside until November, 1819. Having received from the government the appointment of Sub-Agent for the Seneca Indians, who had their reservation on the Sandusky River, he now removed with his family, consisting of wife and eight children, to Fort Seneca. Here he took up his residence in General Harrison's old Block House. This is where General Harrison's army was stationed, at the time of

Major Craughan's great victory over the British at Fort Stevenson (Lower Sandusky, now Fremont). Seneca County was not organized at the time of his removal to the Fort. It is remarkable that during his entire career, first in West Pennsylvania, then in Kentucky, next in Champaign County, Ohio, and finally in Seneca County, he was a pioneer, familiar with Indians and Indian life.

Converted in early life, he commenced preaching, as a local preacher in the Methodist Episcopal Church, about the year 1800. The first thing worthy of note in his ministry was his visit to the Wyandot Indians, under the following circumstances: You are aware that the Wyandots first received the gospel through a colored man named Joseph Stewart. The authorities of the Methodist Episcopal Church coming to the knowledge of this fact, it was resolved to call for three volunteers, who should visit the Wyandots by turns, until the sitting of a certain Conference. James Montgomery was promptly a volunteer, and went first in fulfillment of the arrangement, and it is said he was the only one of the three who went. Hence it may be said that he was the first white Protestant preacher who preached to them. He had to ride sixty or more miles from his home in Champaign County, to reach them. Forty miles of the way was a wilderness, without inhabitant. This was in the summer of 1819. In the fall of same year he removed to the Sandusky country, and as soon as practicable commenced preaching to the white settlers who were in the country at the time. So, it may be said, he did the first Methodist preaching, if not the first preaching at all, in the Sandusky country, north of the Wyandots. He continued to labor as a minister of the Methodist Episcopal Church until August, 1828, when, having become interested in the principles, and enlisted in the cause of Methodist Reform, he fully decided to commit himself to the cause. Through the influence of a letter received from

James Towler, of Xenia, Ohio, he determined to unite with the Reformers, and organize under the Conventional Articles. He at once applied to his presiding elder, Russell Bigelow, for a certificate of his standing in the Methodist Episcopal Church, and commenced preaching in the new relation. It was not, however, until in March, 1829, that he organized a society of sixteen members, under the Conventional Articles, at his house, Fort Seneca. During his life-time he was all in all to this little band. He continued to preach with the greatest energy until within two weeks of his death, having preached three times on the last Sabbath of his labors, besides riding many miles to reach his appointment. Not only was Brother Montgomery a pioneer laborer, but he was a frontier laborer, perfectly isolated, there being no other minister or organization of the new church within more than one hundred miles of him. But this society, left without a pastor, and having no regular pastor for more than two years, proved a nucleus of an extensive work, resulting in the formation of several circuits and one station, ultimately embraced in the Muskingum Conference, as otherwheres stated in this volume.

The following additional incident is related by Brother Souder:

When, in 1830, it became known that James Montgomery had identified himself with the cause of Methodist Reform, Dr. Thomas Davis, a minister in connection with what was called the Methodist Reformed Church, living at Sandusky City, and John Frees, a licensed preacher of the Methodist Episcopal Church, living in the same vicinity, came to visit and converse with him (Montgomery). They found him on his death-bed. After an interesting interview, the dying man ventured to make an appointment, and engaged the two brethren to come and hold a two days' meeting at his (Montgomery's) house, in three weeks from

that time, whether he should live or die. In the interval, he died. But the brethren came, agreeably to engagement, and held the meeting. It was well attended, and very interesting. Two persons joined the little band, on the occasion, namely, Daniel Garretson and his wife.

OFFICIAL BOARDS

OF THE METHODIST PROTESTANT CHURCH.

BOARD OF PUBLICATION, PITTSBURGH.

JOHN J. GILLESPIE, President; William J. Troth, Secretary; William Tate, Jr., William Rinehart, John Burns, Thomas B. Graham, Dr. T. W. Shaw.

Alex. Clark, Editor; James Robison, Publishing Agent.

BOARD OF DIRECTORS OF THE BOOK CONCERN, BALTIMORE.

H. F. Zollickoffer, John G. Clarke, H. T. Gernhart, John M. Holmes, Horace Burrough, T. B. Bateman, W. J. C. Dulany, D. L. Greenfield.

E. J. Drinkhouse, Editor and Publisher.

BOARD OF MISSIONS.

Reuben Rose, President; Cornelius S. Evans, Recording Secretary; Charles H. Williams, Corresponding Secretary; Thomas J. Finch, Treasurer; Lawrence W. Bates, Joel S. Thrap, H. Stackhouse, Thomas B. Graham, William White, James M. Johnson.

BOARD OF MINISTERIAL EDUCATION, PITTSBURGH.

John Scott, President; William K. Gillespie, Recording Secretary; James B. Walker, Corresponding Secretary; John H. Claney, Treasurer; William Collier, John Munden, John J. Murray.

BOARD OF CHURCH EXTENSION, PRINCETON, ILL.

William H. Jordan, President; Thomas Kelly, Recording Secretary; Perry F. Remsburgh, Treasurer; A. H. Widney, Corresponding Secretary; J. R. Mulvane, James M. Mayall, P. J. Strong, James Ross, G. L. Taylor.

BOARD OF TRUSTEES OF ADRIAN COLLEGE.

Norman Geddes, President; George B. McElroy, Secretary; Joseph J. Amos, Ancel H. Bassett, John Burns, John J. Gillespie, William M. Hamilton, Robert H. Marshall, I. W. McKeever, Joab R. Mulvane, Francis H. Pierpoint, Joseph J. Smith, H. Stackhouse, Nathan R. Swift, Joel S. Thrap, James B. Walker, John H. Claney, John Cowl, Thomas J. Finch, Jonathan M. Flood, John Fordyce, James M. Mayall, Richard Mount, John W. Murphy, Woodland Owen, Reuben Rose, F. Stringer, Chester Underwood, Elias A. Wheat, W. S. Wilcox, A. T. Bruske, J. H. Fee, C. D. Roys, A. M. Woodworth, W. R. Cowl, A. H. Lowrie.

Nathan R. Swift, Treasurer and General Agent.

BOARD OF TRUSTEES OF WESTERN MARYLAND COLLEGE.

John Smith, President; J. T. Ward, Secretary; J. W. Hering, Treasurer; Isaac C. Baile, Joshua Yingling, John K. Longwell, E. O. Grimes, H. C. Cushing, James K. Nichols, Silas B. Southerland, Lawrence W. Bates, John J. Murray, Peter Light Wilson, Daniel W. Bates, Rhesa S. Norris, David Wilson, Edward J. Drinkhouse, John G. Clarke, George Vickers, R. S. Griffith, Ormand Hammond, J. T. Murray, James W. Thompson, William G. Baker, Alfred Zollickoffer, William H. Todd, Benedict Milburn, Charles Billingslea, David H. Shriver, R. B. Norment, John S. Repp, Samuel McKinstry, E. K. Gernand.

J. W. Charlton, College Agent.

METHODIST PROTESTANT CHURCH CALENDAR.

The Annual Council of the Methodist Protestant Church consisting of the Editors, Publishing Agents, the General Agents of the Colleges, the Corresponding Secretaries of the several General Boards, and a representation from each Board, meets second Wednesday in July, each year, by adjournments, as to place. The session of 1878 to be held at Pittsburgh.

The Annual Meeting of the Board of Missions is held at Springfield, Ohio, during the last week in June.

The Annual Meeting of the Board of Ministerial Education is held at Pittsburgh, the first Thursday in July.

The Annual Meeting of the Board of Church Extension is held at Princeton, Ill., in July.

The Board of Publication, Pittsburgh, holds semi-annual meetings, in February and August, each year.

The Annual Meeting of the Board of Trustees of Adrian College is held (usually) the third Tuesday in June.

The Board of Trustees of Western Maryland College holds semi-annual meetings, in January and June (third Wednesday).

The next General Conference of the Methodist Protestant Church is to be held at Pittsburgh, on the third Friday in May, 1880.

PREACHERS' AID SOCIETY.

The Preachers' Aid Society, of the Ohio Conference, of the Methodist Protestant Church, was organized at Cincinnati, September, 1844. A fund was commenced, which was nurtured and increased, chiefly through the liberality of brethren of that city, with subscriptions also in life-memberships by members of the Conference, and by friends enlisted to help, from time to time, at the sessions of the Conference.

For many years the Society was chiefly conducted by John Whetstone, as President, and Daniel H. Horne, as Treasurer, as well as greatly aided by their liberality in contributing to its funds. But in 1868, when both of those venerable men had reached their eightieth year, they desired to be relieved of the responsibility, and tendered their resignation. At the same time, the entire Board of Directors resigned, in view of the transfer of the location of the Society to Springfield, as a more central point. This was unanimously concurred in by the Society. The transfer was made, and a new board was elected at the latter place. Resolutions were passed, gratefully commending the labors and liberality of the former directors, in sustaining the interests of the Society.

John Whetstone was one of the original members of the Methodist Protestant Church of Cincinnati. As one of its chief pillars, he was spared to aid in sustaining its interests to the ripe age of eighty-five. In affluent circumstances, he gave liberally, not only to build up the Aid Society, but Adrian College, the cause of missions, and other general interests of the church. He served as representative in many conventions and conferences, general and annual, East as well as West. His commanding presence, his judicious counsels, and his generous sentiments, every-where secured him respect and veneration. He thus acquired a national character in the church, and it is due here to enter this tribute to his memory.

The fund of the Aid Society has been increased to $26,000, and usually distributes about $1,000 annually to superannuated ministers, their widows and orphans.

The present Board of Directors of this Society consists of T. B. Graham, President; C. S. Evans, Secretary; T. J. Finch, Treasurer; A. H. Bassett, R. Rose, C. H. Williams and James M. Johnson.

Annual meetings of the Society are held the first Monday in June.

THE AID SOCIETY

Of the Pittsburgh Conference of the Methodist Protestant Church was in existence and in useful operation, in connection with the church in Pittsburgh, at a period prior to the organization of the Conference itself. The endowment of this Society, through the munificence of the late Charles Avery, has been otherwheres spoken of in this volume. Its annual distribution, as a relief fund, has been a great blessing to many.

The present Board of Directors of the Society, and its officers, are as follows: James Robison, President; T. H. Colhouer, Recording Secretary; John Scott, Corresponding Secretary; R. H. Marshall, Treasurer; V. G. Elliott, T. F. Scott, D. Jones, J. J. Gillespie.

ACKNOWLEDGMENTS.

The author acknowledges indebtedness to the following named persons, for furnishing solicited information, to be used in the preparation of this work:

John Scott, Thomas McCormick, William Collier, L. W. Bates, James Barnes, E. J. Drinkhouse, Peter T. Laishley, T. B. Appleget, G. B. McElroy, John Kost, J. P. Johnston, James M. Mayall, Col. A. S. West, William H. Jordan, J. D. Tingle, Daniel Young, Dr. William Henderson, John Souder, W. P. Turner, T. J. Finch, C. S. Evans.

CHRONOLOGICAL TABLE

OF METHODIST PROTESTANT HISTORY.

1703. John Wesley born, June 17th (O. S.), at Epworth, England.
1708. Charles Wesley born.
1714. George Whitefield born, at Bristol, England.
1729. The epithet Methodist first applied to Charles Wesley, who was also considered the founder of the so-called "Holy Club," at Oxford College, of whom his brother John was one.
1735. George Whitefield joins the "Club" at Oxford, and is the leading spirit of the society, during the absence of the Wesleys in America.
1739. The first Methodist Chapel founded at Bristol. Same year, the Old Foundry opened for worship by John Wesley, in London. Soon after, the first class, or "United Society," formed in London.
1744. First Methodist Conference, June 25th, in the Foundry, London, consisting of six clergymen (including the two Wesleys), and four lay preachers.
1765. First Methodist preaching in New York, by Philip Embury, a local preacher from Ireland. About the same time, Robert Strawbridge, another local preacher, also from Ireland, commenced preaching in Maryland. At Pipe Creek, Md., he formed the first Methodist Society in America, as declared by Bishop Asbury. Of the first members of this society, were the parents of the late George Brown.
1766. The dates of the last named events not being satisfactorily established, the centenary of American Methodism was generally observed in 1866.
1768. The first Methodist meeting-house in America dedicated, October 30th, at John street, New York.
1770. George Whitefield died, Massachusetts, September 30th, aged 56 years.
1773. First American Methodist Conference, at Philadelphia, consisting of ten preachers, all Europeans.
1784. Methodist Episcopal Church organized, Baltimore, by Francis Asbury and an assembly of preachers, Christmas week.

1788. Charles Wesley died, March 29th, aged 80.
1791. John Wesley died, March 2d, aged 88.
1792. Secession of James O'Kelley.
1806. Richard Whatcoat died, Delaware, July 5th.
1812. General Conference, Baltimore, Nicholas Snethen introduces the famous Presiding Elder Compromise.
1814. Methodist Reformed Church organized, Readsboro', Vt.
Dr. Thomas Coke died, at sea, May 3d, aged 66.
1816. Francis Asbury died, March 31st, aged 71.
Jesse Lee died, September 12th, aged 58.
1820. General Conference, Baltimore. Presiding Elder question settled. Then again unsettled. *Coup d'Etat* of Joshua Soule. Suspended resolutions. Secession of W. M. Stillwell, New York.
1821. "Wesleyan Repository," by W. S. Stockton, first issued, February 15th, at Trenton, N. J.
1824. General Conference knows "no such rights," May, Baltimore.
"Mutual Rights" first issued, August. Continued four years.
1825. Cincinnati Union Society organized, November 17th.
1826. Convention of Methodist Society, June, New York.
James O'Kelley died, October 16th, aged 90.
1827. Dennis B. Dorsey suspended by Baltimore Conference, April. Next year recorded expelled.
Expulsion of Reformers in Baltimore, September.
General Convention of Reformers, November, Baltimore.
1828. General Conference confirms the expulsions. "Divinely instituted ministry" in its "ministrations," not to be "arbitrarily controlled by others."
Expulsions in Cincinnati. Secession, August 18th.
"Mutual Rights and Christian Intelligencer" commenced, September. Continued two years.
General Convention of Reformers, Baltimore, November. Conventional Articles.
Annual Conference of Reformers organized in North Carolina, December 19th.
1829. Truman Bishop died, Cincinnati, January 12th.
Maryland Conference organized, April 2d, at Baltimore.
Virginia Conference organized, May 1st, at Lynchburg.
Alabama Conference organized, May 1st.
Sixth Street Church, Cincinnati, dedicated, May 3d, by Asa Shinn, on his birthday.
Annual Conference organized at Philadelphia, October 8th.
Tennessee Conference organized, October 8th.
Ohio Conference organized, Cincinnati, October 15th.
1830. Genesee Conference organized, February 13th.
Vermont Conference organized, February 19th, Shelburne.
New York Conference organized, April 21st, New York.
Georgia Conference organized, July 22d.
Massachusetts Conference organized, October 3d, Boston.
General Convention, Baltimore, November 2d.

Constitution and Discipline of the Methodist Protestant Church adopted.
"Methodist Correspondent" commenced, Cincinnati, November 15th. Continued six years.

1831. "Methodist Protestant" first issued, Baltimore, January 7th.

1833. Fifth Avenue Methodist Protestant Church, Pittsburgh, dedicated, June 2d.

1834. First General Conference, Methodist Protestant Church, Georgetown, May 6th.
First session of Pittsburgh Conference, September 9th, Mt. Pleasant, Ohio.

1835. Champlain Conference organized.
Ninth Street Methodist Protestant Church, Washington, dedicated, July 19th.

1836. First session of Illinois Conference, Alton, October 25th.
James Towler, Ohio, died, July 9th, aged 68.

1838. Second General Conference, Pittsburgh, May 15th.
Dr. J. B. Tilden, Virginia, died, July 24th, aged 78.

1839. "Western Recorder" first issued, Zanesville, July 18th.
Onondaga Conference organized, October 9th.
Dearborn College building, Indiana, burned.
South Carolina Conference organized, December 26th.

1840. First session of Indiana Conference, John Burton's, October 1st.
Sylvester Hutchenson, Pennnsylvania, died November 18th, aged 74.
Mississippi Conference organized.

1842. Third General Conference, Baltimore, May 3d.
Michigan Conference organized, July 14th.

1843. Wesleyan Methodist Connection organized, Utica, N. Y., May 31st.
First session Muskingum Conference.
Jonathan Forest died, Maryland, October 12th, aged 89.
John Smith, President Pennsylvania Conference, died, November 2d.

1844. James Sims, Illinois, died, February 20th, aged 74.
North Illinois Conference organized, September.

1845. Nicholas Snethen died, May 30th, aged 75.
Gas explosion at Allegheny Church, August 12th.
Louisiana Conference organized.

1846. Fourth General Conference, Cincinnati, May 5th.
First General Conference Methodist Episcopal Church, South, Petersburg, Va., May 1st.

1847. Orange Scott died, July 31st, aged 47.

1848. Daniel Ireland, Genesee, died, February 28th, aged 68.
Stephen Remington, Pittsburgh, died, July 9th.
Benedict Burgess, Virginia, died, October 25th, aged 64.

1849. E. W. Griswold, President New York Conference, died, of cholera, July 5th.
W. W. Hill, North Carolina, died, September 7th, aged 61.
J. R. Williams, Baltimore, died, October 1st, aged 69.
1850. James Covel, New York, died, February 2d, aged 79.
Fifth General Conference, Baltimore, May 7th.
1851. Isaac Webster, Maryland, died, February 4th, aged 64.
Jacob Myers died, Rushville, Ill., May 7th, aged 76.
Revi R. Reese, Maryland, died, September 18th, aged 45.
Frederick Steir, Marylahd, died, October 15th, aged 67.
1852. Cambridge College building destroyed by a storm, July 27th.
Joseph Shipp, Indiana, died, August 15th.
1853. Asa Shinn died, Vermont, February 11th, aged 72.
Jeremiah T. Pratt, Mich., died July 17th, aged 52.
Thomas F. Norris, Mass., died, December 21st, aged 61.
1854. John J. Harrod, Maryland, died, January 6th, aged 68.
Sixth General Conference, Steubenville, May 2d.
Samuel K. Jennings, Maryland, died, October 19th, aged 83.
Convention, Zanesville, November 1st. Ancel H. Bassett elected Editor and Book Agent.
Nathaniel Gage, New York, died, December 27th, aged 89.
1855. Dr. J. S. Reese, Maryland, died, February 14th, aged 65.
Book Concern Convention, Baltimore, June 6th. Eli Y. Reese elected Editor and Book Agent.
"Western Methodist Protestant" first issued, Springfield, October 16th.
1856. Alexander McCaine, Georgia, died, June 1st, aged 84.
C. Finney, Virginia, died, August 24th, aged 58.
Convention, Springfield, Ohio, November 5th.
1857. Adjet McGuire, Ohio, died, July 26th, aged 79.
Convention, Cincinnati, November 11th. Memorial.
1858. R. H. Horn, Nebraska, died, January 8th, aged 68.
Charles Avery, Pittsburgh, died, January 17th, aged 74.
Gas explosion Sixth S treet Church, Cincinnati, February 19.
P. B. Hopper, Maryland, died, March 28th, aged 67.
General Conference, Lynchburg, May 4th.
Minnesota Conference organized, June 17th.
Convention, Springfield, November 10th. Suspension.
1860. Robert Dobbins, Ohio, died January 13th, aged 92.
John Burton, Indiana, died, March 6th, aged 77.
Dennis B. Dorsey died, Fairmont, March 18th, aged 60.
John Wood, Cincinnati, died March 24th, aged 82.
Levi Brunson, New York, died, March 25th, aged 91.
Corner-stone of Book Concern laid, Springfield, June 6th.
Convention, Pittsburgh, November 14th. George Brown elected Editor; Ancel H. Bassett, Book Agent.
William S. Stockton, Philadelphia, died, November 20th, aged 76.
1861. Death of editor E. Y. Reese, Baltimore, September 14th, aged 45.
Joseph Snelling, Massachusetts, died, October, aged 88.

1862. General Conference, Methodist Protestant Church, Georgetown, D. C., May 6th. Regular session not held, on account of the war.
D. Zollickoffer, Maryland, died, November 1st, aged 72.
Convenion, Cincinnati, November 5th. Dennis B. Dorsey, Jr., elected Editor. Ancel H. Bassett, Book Agent.
1863. J. Varden, Maryland, died, January 16th, aged 57.
1864. B. Y. Thackera, New Jersey, died, February 29th, aged 74.
Oliver Erles, Michigan, died, June 23d, aged 72.
Methodist Protestant Collegiate Association organized, Springfield, July 7th.
James Gardner, President Indiana Conference, died, September 26th.
Ansel H. Bassett resigns as Book Agent; J. S. Thrap appointed, October.
Dennis B. Dorsey resigns as Editor; John Scott appointed, October.
B. Goldsbury, Ohio, died, December 22d, aged 87.
1865. R. T. Boyd, Maryland, died, February 21st, aged 71.
S. W. Widney, North Indiana, died, in the army, April 20th, aged 45.
Adjourned session General Conference, Georgetown, May 9th.
Donors of Endowment Fund elect Trustees, Springfield, May 31st.
Union Convention, Cleveland, June 21st.
J. B. Goodenough, Onondaga, died, September 5th, aged 82.
1866. General Conference, Georgetown, May 1st.
Union Convention, Union Chapel, Cincinnati, May 9th.
Wesley Starr, Baltimore, died, May 9th, aged 76.
S. P. Huntington, Wisconsin, died, November 6, aged 55.
General Conference, Allegheny, November 14th. John Scott elected Editor; A. H. Bassett, Publishing Agent.
1867. Laban Smith, Michigan, died, February 23d, aged 76.
Adrian College transferred to the Methodist Church. Dr. Asa Mahan elected President, February 27th.
Methodist Protestant Convention, Montgomery, Ala., May 7th.
First General Conference, Methodist Church, Cleveland, May 15th.
Eli Henkle, Maryland, died, August 24th, aged 80.
Jonathan Flood, Ohio, died, October 21st, aged 86.
John Wilson, Ohio, died, November 23d, aged 81.
1868. James McClean, Indiana, died, April 16th, aged 92.
Francis Waters, Maryland, died, April 23d, aged 76.
V. Lucas, Pittsburgh, died, May 19th, aged 45.
Joshua Leach, North Missouri, died, October 4th, aged 60.
Thomas H. Stockton, Philadelphia, died, October 9th, aged 60.
Jacob Streetor, Genesee, died, October 22d, aged 71.
1869. A. S. Bissell, President North Indiana Conference, died, January 6th, aged 57.

J. Mason, President Iowa Conference, died, January 21st, aged 50.
J. L. Kirkpatrick, North Illinois, died, February 1st, aged 70.
South Hall burned, Adrian College, February 2d.
W. P. David, North Indiana, died, February 20th, aged 48.
J. S. Williams, North Illinois, died, April 10th, aged 68.
William Hughey, Ohio, died, May 24th, aged 77.
C. C. Cary, Genesee, died, May 30th, aged 44.
Z. Boynton, Wisconsin, died, July 31st.
Joel Dalbey died, Missouri, November 22d, aged 59.

1870. Abram Woolston, North Iowa, died, February 8th, aged 77.
Edward Moore, Pittsburgh, died, February 26th, aged 86.
Daniel H. Horne, Cincinnati, died, March 27th, aged 82.
William Williams, Genesee, died, April 8th, aged 70.
Methodist Protestant General Conference, East Baltimore, May 6th.
William E. Martin, North Illinois, died, May 29th, aged 51.
L. J. Cox, Baltimore, died, July 26th, aged 80.
John Scott resigns as editor. Alexander Clark succeeds, September 1st.

1871. Charles Craig, Pittsburgh, died, February 8th, aged 96.
William Reeves, Pittsburgh, died, April 20th, aged 68.
Second General Conference, Methodist Church, Pittsburgh, May 17th.
William Young died, Painesville, Ohio, June 3d, aged 75.
Beniah Bayn, West Michigan, died, September 13th, aged 59.
George Brown died, Springfield, October 25th, aged 79.
Publishing Concern removed to Pittsburgh, November 1st.
William H. Miller, New York, died, December 14th, aged 58.

1872. Resignation of Ancel H. Bassett as Publishing Agent. James Robison appointed, and assumes the duties, July 1st.

1873. William B. Vanleer, New Jersey, died, March 8th, aged 59.
William B. Evans, Ohio, died, March 10th, aged 79.
George L. Scott, Ohio, died, April 13th, aged 54.
Thomson Hanna, Ohio, died, May 17th, aged 73.
O. P. Stephens, Ohio, died, November 6th, aged 53.

1874. Isaac Hunt, Ohio, died, in Oregon, January 7th, aged 84.
General Conference, Methodist Protestant Church, Lynchburg, May 1st.
J. L. Borton, North Illinois, died, July 9th, aged 62.
John Whetstone, Cincinnati, died, August 10th, aged 86.
E. E. Parrish, Oregon, died, October 24th, aged 83.
George Wheatley, Iowa, died, November 30th, aged 72.

1875. P. F. Johnson, Ohio, died, January 18th, aged 52.
James G. Evans, Springfield, died, May 15th, aged 59.
General Conference, Methodist Church, Princeton, Illinois, May 19th.
Reuben M. Dalbey, Ohio, died, July 10th, aged 59.
William E. Art, President South Illinois Conference, died, July 27th, aged 54.
Cornelius Springer, Muskingum, died, August 17th, aged 84.

Union Commissioners met, Pittsburgh, October 22d.
Z. Ragan died, Steubenville, November 27th, aged 72.

1876. T. T. Heiss, New Jersey, died, July 1st, aged 57.
D. Crall, Ohio, died, September 11th, aged 78.
D. Moore, Ohio, died, Septembor 18th, aged 68.
John Alter, North Indiana, died, October 16th, aged 75.

1877. Abraham S. Eversole, Maryland, died, February 3d, aged 64.
J. W. Case, Muskingum, died, March 17th, aged 71.
C. J. Sears, Muskingum, died, April 1st, aged 72.
A. G. Brewer, Alabama, died, April 7th, aged 82.
D. E. Reese, Maryland, died, April 23d, aged 65.
General Convention, Methodist Church, Green street, Baltimore, May 11th.
General Convention, Methodist Protestant Church, Aisquith street, Baltimore, May 11th.
Union of the two churches consummated, May 16th, at Starr Methodist Protestant Church, and General Convention of the united body organized.
George Percival, Virginia, died, May 31st, aged 85.

INDEX.—Topical and Personal.

A.

Asbury, Francis, 22, 27, 28, 259, 260.
Appeal, Dorsey and Pool, 49.
Amos, Joseph J., 92.
Avery, Charles, 92, 96, 133, 191, 386.
Abolition, 112.
Alter, John, 120.
Appleget, T. B., 125, 216, 245.
Accident at Allegheny, 127.
" at Cincinnati, 161.
Anderson, B. S., 131.
Ames, O., 167.
Articles, Conventional, 78.
Aid Society, 409, 410, 411.

B.

Boardman, Richard, 22.
Bascom, H. B., 45, 68.
Brown, George, 42, 64, 93, 117, 142, 182, 188, 190, 193, 198, 206, 222, 225, 369.
Bishop, Dr. Truman, 84, 86.
Browning, Jeremiah and Lewis, 91.
Black, Calvin, 95.
Barnes, James, 95, 262.
Braddock's Fields, org anization, 96.
Book Committee, 105, 109, 110.
" Directory, 139, 146, 178, 181, 197.
Bailey, Dr. G., 105.
Burton, John, 120.
Beebee, J., 120.
Boughton, C. M., 121.
Burdine, John, 121.
Bayn, B., 125.
Bruce. H., 125.
Busick, W., 129.
Ball, R. H., 133.
Bagley, Daniel, 134, 137.
Button, C. W., 140, 172, 230, 239, 240, 252, 256, 264.
Burns, John, 137, 144, 148, 224, 228, 231, 244, 248, 253, 264, 266.
Board of Trust, 145, 146, 148, 187, 190.
Board of Ministerial Education, 212, 216, 221, 229.
Board of Publication, 213, 214, 224, 229.
Board of Church Extension, 230.
Board of Missions, 109, 133, 137, 185, 194, 199, 212, 216, 222, 228.
Boards to remain intact, 248, 257.
Bebb, B. S., 146, 163, 249, 253, 256, 263, 264, 296.
Bass, J. B., 161.
Bliss, L. A., 166.
Bates, L. W., 167, 176, 178, 179, 236, 249, 252, 253, 265, 266.
Barr, George R., 179, 249, 255, 264.
Book Concern Building, 187, 223.
" " Removal, 146, 223, 224.
Brewster, W. H., 188, 190.
Bradley, C. S., 192.
Baker, S. A., 208.
Baker, R., 219.
Bruce, J. G., 121.
Betts, W. M., 236.
Basis of Union, 236, 237, 246, 249.
British Wesleyan Conference, 242.
Bible Christian Conference, 242.
Barnett, M. L., 249.
Bates, D. W., 252.
Batchelor, L. W., 252, 264.
Bassett, A. H., 122, 127, 131, 144, 148, 157, 190, 194, 199, 213, 225, 232, 255, 267.
Bates, E. B., 255, 296.
Benson, F., 257.
Baltimore, Historic Ground, 259.
Bowden, William, 261.
Brewer, A. G., 261, 312.
Bailey, E., 309.
Budd, Samuel, 125, 312.
Burke, William, 312.
Burgess, N., 219.
Baldwin, W. L., 397.
Brindley, E. A., 400.
Boards, General, 407.

C.

Convention of 1827, 48, 261.
" 1828, 78, 261.
" 1830, 103, 162.
" 1854, 141, 144.
" 1855, 140, 146.
" 1856, 148.
" 1857, 149, 156.
" 1858, 160, 165, 182, 264.
" 1860, 186, 193.
" 1862, 195, 196, 265.
" 1867, 171, 172, 265.
" 1877, Meth., 244.
" " M. P., 244, 249.
" " United Body, 251.
Conf., General, M. E., 1812, 33.
" " " 1820, 35.
" " " 1824, 41.
" " " 1828, 49.
" " " 1832, 105.
" " M. P., 1834, 105, 108, 262.

Conf., General, M. P., 1838, 111, 115, 262.
" " " 1842, 122, 262.
" " " 1846, 127, 263.
" " " 1850, 131, 263.
" " " 1854, 137, 264
" " " 1858, 163, 264.
" " " 1862, 167, 198, 265.
" " " 1866, 170, 265.
" " Meth., " 201, 210, 265.
" " " 1867, 208, 215, 265.
" " M. P., 1870, 177, 266.
" " Meth., 1871, 221, 266.
" " M. P., 1874, 179, 266.
" " Meth., 1875, 228, 266.
" " M. E., 1876, 238.
Conference, first Annual, in Europe, 20.
" " " in America, 23.
Conference, Annual, North Carolina, 80, 237, 251.
Conference, Annual, Maryland, 80.
" " Virginia, 81.
" " Alabama, 81.
" " Pennsylvania, 81.
" " Tennessee, 82.
" " Ohio, 82, 98, 300.
" " Genesee, 82.
" " Vermont, 82, 137.
" " New York, 82, 137.
" " Georgia, 83.
" " Massachusetts, 83.
" " Pitts., 101, 110, 301.
" " Illinois, 113.
" " Indiana, 120.
" " Onondaga, 120.
" " South Carolina, 121.
" " Musk., 124, 302.
" " Michigan, 125.
" " New Jersey, 125.
" " North Illinois, 126.
" " N. Ind., 127, 129, 244.
" " Philadelphia, 127, 132.
" " Iowa, 129.
" " Wisconsin, 135, 244.
" " Oregon Mission, 137.
" " South Illinois, 143.
" " West Virginia, 143.
" " Minnesota, 165, 197.
" " West Michigan, 166.
" " North Iowa, 166, 244.
" " Nebraska, 192.
" " Missouri, 205.
" " North Missouri, 205.
" " E. N. Car., 212, 237.
" " Kansas, 218.
Conferences with closed doors, 282.
College, Dearborn, 112.
" Cambridge, 129.
" Madison, 132, 137, 141.
" West Maryland, 178, 179, 256.
" Henry, 186, 219.
" Adrian, 202, 213, 215, 217, 220, 222, 228, 256.
Collegiate Association, 203, 213.
Coke, Dr. T., 23, 27, 28, 71, 259.
Cooper, Ezekiel, 32, 285.
Coval, James, 82, 312.
Collins, W. H., 89.
Clarke, John, 91, 112, 262, 364.
Correspondent, Methodist, 101, 116, 354, 355.
Constitution and Discipline formed, 103.
Charleston, organization, 111.
Crall, David, 112.
Collings, H., 120.
Colporteur, Iowa, 126.
Commissioners, 132, 144, 172, 218, 231, 236.
Collier, William, 133, 156, 163, 165, 177, 185, 191, 221, 222, 224, 228, 263, 264.
Cowl, John, 133, 232, 238.
Cox, S. K., 133.
Cullen, William, 139.
Clancy, George, 140, 141, 144, 145, 146, 160, 163, 165, 182, 185.
Circular, 150, 165.
Cherry, G. J., 177.
Clark, Alexander, 180, 219, 224, 230, 231, 238, 240, 241, 242, 252, 255.
Clift, J., 179.
Cassell, George, 144.
Corner-stone laying, 188.
Committees of Conference, 188, 245, 249.
Carter, Cyrus, 192.
Clemans, John B., 199.
Claney, John H., 203, 212, 222, 229.
Carlton, O. R., 206.
Colhouer, T. H., 218, 222, 230, 248, 252, 255.
Caddy, Charles, 218, 341.
Croft, John, 224.
Calhoon, William R., 229.
Collier, F. H., 255.
Contributions, when to be taken, 258.
Carson, D. C., 263.
Collins, John, 326.
Chandler, O. V. W., 293, 400.
Calendar, Methodist Protestant, 409.

D.

Darbin, John P., 28.
Dorsey, Dennis B., 44, 80, 320.
Dorsey, Dennis B., Jr., 199, 201, 202, 203.
Duval, Daniel, 56.
Dobbins, Robert, 89, 338.
Dalbey, Joel, Sr., 89.
Davies, D., 110.
Desolations of the War, 169, 205.
Denham, J., 112.
Deems, Dr., 170.
Deacon, the Order abolished, 180.
Drinkhouse, E. J., 181, 237, 253, 257.
Dulany, W. J. C., 181, 253, 255.
Dalbey, Joel, Jr., 184, 185, 379.
Doyl, H., 192.
Davis, J. W., 192.
Declaration, 199.
DeSellem, A. G., 204.
Dohrman, J. A., 218.
Duggan, B. F., 236, 252, 263, 264.
Davis, G., 261.
Douglass, T., 265.
Dunn, Dr. T., 331.
Dalbey, R. M., 382.

E.

Elder, Presiding Question, 35.
Emory, J., 36, 260.
Expulsions, in Baltimore, 45, 46.
" Cincinnati, 53, 57.
" North Carolina, 61, 64.
" Other Places, 61, 63, 66.
Evans, William B., 89, 361.
Everist, J. W., 167.
Ewing, T. W., 171, 181.
Effects of the War, 195, 201, 237.
Euans, M. V. B., 212.
Evans, James G., 212, 213, 226.
Evans, C. S., 228, 244, 255, 271.
Evans, G., 363.
Easton, S., 226.
Ecumenical Methodist Council, 253.
Editors and Publishers, hold over, 254.
Editing Committee, 256.
Encouragements, 270.
Epitome of General Conferences and General Conventions, 299.

F.

Flood, J., 89, 358.
Flood, J. M., 139, 141. 144, 145, 157, 188, 213.
Flood, S. H., 234, 247, 248, 252, 256, 265, 360.
Fish, William, 144. 145, 146.
Fordyce, John, 185, 204.
Finch, T. J., 204, 214, 228, 231, 234. 236.
Fister, Isaac, 262.
French, J. C., 286.

G.

Gibbons, D., 91.
Geoghegan, Michael, 92.
Gay, James, 125.
Gumchel, W., 199, 203, 212, 213, 214.
Gillespie, J. J., 204, 214, 224, 230, 231, 236, 253.
Graham, T. B., 216, 228, 265.
Gillespie, W. K., 230.
General Conference Fund, 234.
Gibson, A., 254.
Gray, William, 256.
Griswold, E. W., 312.
Goldsbury, B., 381.

H.

History Methodist Protestant Church, By J. R. Williams, 3, 7, 126.
By John Paris, 3, 7.
Proposed, 233. 246.
Hopper, P. B., 29.
Henkle, S. and M. M., 89, 100, 358.
Henkle, Eli, 127, 409.
Hughey, W., 89.
Horn, R. H., 90.
Howell, D., 92.
Hatton, R. C., 93.
Hawkins, A., 96.
Harrod, J. J., 105, 109.
Haughton, J., 113.
Hymn Books, 115, 185, 189, 217, 222, 257.
Hanna, R. G. H., 120.
Hicklin, Thomas, 120.
Hogan, I. H., 121, 264.
Hanna, T., 133.
Huntington, S. P., 135.
Hamilton, W., 144.
Hale, S. F., 166.
Henderson, F. M. W., 172.
Hering, Dr. J. W., 178. 255.
Harris, A. C., 179.
Heberling, H., 185.
Horn, W. S., 192.
Hanks, R., 229.
Hunter, William, 231, 232, 233.
Hammond, O., 236.
Harper, A., 245.
Hickerson, J. M. P., 249, 252, 253, 256.
Henderson, F. H. M., 255.
Hamilton, J. H., 256.
Henderson, Dr. W., 328.
Horne, D. H., 410.

I.

Incident in Ohio, 65, 71.
Immke, W. H., 235.
Irish Wesleyan Conference, 242.

J.

Jennings, S. K., 45, 261.
Jones, G. R., 59.
Johnston, B. W., 95.
Johnston, J. P., 113.
Johnson, J. M., 144, 185, 199, 212, 228.
Johnson, L. D., 310.
Johnson, E. P., 401.
Jones, D. A., 145, 146.
Jones, S., 165.
Jones, D., 229.
Jared, M., 218.
Jordan, W. H., 230, 244.
James, Bishop, 231, 233, 235, 238, 239.

K.

Kezerta, S. P., 135.
Kinney, D., 162.
Kidwell, Z., 163.
Kost, John, 188, 190, 191, 203, 214, 220, 248, 255.
Kent, G. W., 213, 253.
Knight, H. B., 221, 222.
Kelley, T., 230.

L.

Luther, Martin, 17.
Lee, Jesse, 33, 260, 287.
Lee, L., 209.
Lambdin, W., 93.
Louisville organization, 95.
Lipscomb, W. C., 103, 163, 261, 262, 264.
Luminary, New York, 212.
Letter Press, M. P., 120.
Laughlin, M. M., 133.
Laishley, P. T., 143, 252, 263, 264, 308.
Laughead, J., 144.
Long, J. P., 166.
Libby, J., 168, 265.
Lamb, J., 192.
Leach, J., 205.

Literary and Publishing Society, 145, 150, 165.
Lucas, V., 212, 213.
Lowrie, A. H., 215, 216.
Longsworth, B. N., 228.
Lowden, S. M., 245, 247.
Link, C., 265.

M.

Methodism, its outset, 19, 22.
McKendree, Wm., 32, 35, 70, 259, 260.
Magazine, Methodist, 37, 38.
Mutual Rights, 40, 42, 68, 73, 80.
Memorials to General Conference, 41, 49, 157.
McTyeire, Bishop, 76, 172.
Mutual Rights and Christian Intelligencer, 80.
Miller, O., 82, 312.
Myers, Jacob, 88.
McGuire, Adjet, 88, 91, 94, 343.
Montgomery, James, 91, 403.
Madison, Indiana, organization, 94.
Murray, James, 94.
Marshall, W. H., 95, 353.
Milligan, R., 96.
Methodist Protestant, 105, 196.
Methodist Church, 208, 234.
Methodist Reformed Church, 309.
Methodist Society, 311.
M. E. Church, South, union with considered, 172.
McDaniel, E., 113.
McDaniel, R., 113.
Morrison, S., 120.
McCaine. Alex., 46, 121, 124, 261.
Miller, R., 129.
Mecaskey, J., 133.
Miller Williiam, 133, 213.
Miller, W. H., 182.
Missionary and S. S. Journal, 138.
McElroy, George B., 142, 192, 220, 228, 236, 244, 253.
Murray, John J., 163, 168, 170, 172, 255, 264, 265.
Murray, J. T., 171, 177, 221.
Mayall, James M., 83, 166, 185, 214, 230, 264, 401.
Mathews, J. B., 168.
Morning Guide, 180.
Mahan, Dr. A., 202, 203, 204, 214, 222, 229.
Marshall, R. H., 203, 212, 214, 222.
Marshall, R., 222.
Mattison, H., 206, 207.
McEldowney, J., 207, 208.
Matlack, L. C., 207.
Ministerial Educational Association, 212.
McKeever, I. W., 215, 218, 222, 224.
Mulvane, J. R., 221, 230.
Merrill, S. M., 221.
McCormick, Thomas, 221, 239, 245, 260, 261, 282, 285.
Morrison, W., 222.
Munden, J., 229.
Mearns, W., 249.
May, Lysander, 397.

N.

Norris, T. F., 83, 166.
Northern Methodist Protestant, 129.
Newlove, L., 145, 146.
Nichols, Jacob, 219.
Nichols, J. K., 167, 170, 249, 255, 265.
Nodurft, J. C., 206.
Non-Episcopal Methodism, 218.
New Connexion Methodist Conference, 241.

O.

O'Kelley, James, 32, 33, 259, 305.
Olive Branch, Boston, 83, 166.
Olive Leaf, 166.
Overstreet, J. H., 95.
Ogden, J. K., 204.
Obituary Record, 304.

P.

Paris, John, 3, 180, 255, 263, 264.
Pilmoor, Joseph, 22.
Pool, W. C., expelled, 44.
Persecution of Reformers considered, 73.
Price, John, 85.
Paul, W. W., 120.
Pratt, Jeremiah T., 125.
Patterson, W., 129.
Phillips, J. W., 133.
Parrish, E. E., 134.
Parrish, A., 168.
Parsons, W. R., 83, 185, 188, 230, 233, 248, 264.
Pierce, Bishop, 172.
Peculiarities of the District, 183.
Prindle, C., 185, 186, 189, 206, 208.
Payne, O. C., 204.
Pierpoint, F. H., 221, 236, 247, 253, 263, 264, 266.
Primitive Methodist Conference, 241.
Pegram, T. H., 256.
President a Connectional Officer, 257.
Pogue, G. W., 264, 265.
Presidents, Lists of, 297, 298.

Q.

Quarti-Centennial Observance, 136.
Quinn, James, 326.

R.

Rankin, Thomas, 23.
Revolution, American, 23, 24.
Rigg, Dr., in vindication of Wesley, 25, 242.
Repository, Wesleyan, 29, 37, 39, 73.
Ryan, B., 89.
Recorder, Western, 116, 119, 141, 144, 355.
Recorder, Methodist, 213.
Recorder, Daily, 228.
Reed, J. J., 122, 124.
Reese, E. Y., 123, 126, 129 138, 141, 146, 164.
Reese, J. S., 123, 128.
Reese, L. R., 131, 263.
Reese, D. E., 167, 265.
Rutledge, J. W., 133.
Ragan, Z., 140, 214, 393.

Ragan, J. W., 343, 395.
Richards, J. H., 144.
Reed, T. A., 144, 145, 214.
Ramsby, R., 144.
Reeves, Wm., 161, 163, 165, 218, 263.
Roby, W., 168, 265.
Robison, James, 180, 191, 212, 213, 228, 229, 230.
Rose, Reuben, 182, 199, 203, 204, 212, 214, 216, 228, 248, 264, 265.
Redman, John, 185, 214.
Resignations, 201, 202, 219, 226.
Rinehart, William, 212, 218, 224,
Ross, James, 214, 230.
Remsburgh, P. F., 230, 231, 236, 245, 253.
Ratio of Representation, 255.
Rules of Christian Conduct, 257.
Retrospect, 259.
Religious Status and Aspect, 269.
Reminiscences, 274, 279, 282, 285.
Rozell, S. G., 286.
Representatives, Lists of, 291, 294

S.

Shadford, George, 23.
Soule, Joshua, 35, 286, 329.
Snethen, Nicholas, 29, 80, 81, 101, 108, 109, 113, 126, 260, 261, 262, 274, 279, 317.
Stockton, Wm. S., 37, 73, 103, 105, 424, 261, 331.
Springer, Cornelius, 40, 65, 90, 95, 100, 168, 221, 351.
Shinn, Asa, 42, 49, 87, 94, 98, 101, 106, 109, 116, 262, 274, 325.
Secessions, 51, 57, 58, 84, 88, 89, 95, 305.
"Scratch Law," 63, 64, 89.
Smith, George, 82.
Slavery, 79, 103, 111, 115, 123, 127, 131, 134, 138, 148, 184.
Snelling, Joseph, 83.
Sims, James, 90, 113.
Souder, John, 91, 407.
Sanford, Hector, 92.
Simpson, Joseph, 92, 120.
Steubenville organization, 96.
Scott, Moses, 96.
Stockton, Thos. H., 105, 115, 119, 126, 185, 190, 331.
Stock Company, 111, 115, 122.
Strong, P. J., 114, 126, 230, 255, 264, 265.
Shipp, Joseph and Thomas, 120, 129.
Stephens, D. H., 120.
Smith, Laban, 125.
Stults, E. D., 125, 214.
Seminary, Snethen, 126, 322.
Snyder, W. B., 126.
Scott, John, 127, 133, 185, 192, 200, 202, 207, 210, 213, 217, 219, 223, 224, 226, 233, 234, 247.
Sands, J. L., 133.
Stier, Frederick, 133.
Separation of Publishing Interests, 139.
Springer, Jeremiah, 144.
Steel, William, 145, 146, 185.
Sim, Dr. J., 167, 168, 265.
Southerland, S. B., 176, 236, 239, 249, 252, 253, 264.
Smith, Jos. J., 186, 194, 236, 244, 252, 253, 255, 263, 264.
Seminary, Allegheny, 191.
Snowden, J. E., 212, 213.
Swift, Nathan R., 214, 228, 247, 255, 265.
Stackhouse, H., 214, 228, 247, 253.
Scott, T. F., 222.
South Hall, Adrian College, burned, 222.
Sixth Street Church, Cincinnati, Memorial Service, 226.
Simpson, J. L., 229.
Sellon, Edward, 240.
Suffrage, 246, 247.
Shedenhelm, J. N., 248.
Starr, Wesley, 251, 252
Smith, John, 252.
Secretary holds over, 257.
Salaries left with the Conferences, 257.
Statistics, 289.
Stillwell, W. M., 311.
Scott, Orange, 313, 314.
Snethen, W. G., 324.
Stiles, Dr., 335.
Springer, John, 353.
Smucher, Isaac, 356.

T.

Terms of Restoration, 50.
Telegraph, Catholic, 52.
Turner, Starling, 66.
Tucker, E., 83.
Thompson, S., 88, 348.
Towler, James, 89, 404.
Tanners' Creek, Indiana, 94.
Thrap, Israel, 125, 144, 145.
Thrap, Joel S., 184, 202, 213, 214, 228, 248.
Troth, William J., 133, 224.
Trumbo, A. H., 145, 146, 199.
Thomas, J. B., 168, 265.
Taylor, G. L., 230.
Trueman, David, 302.
Table, Chronological, 412.

U.

Union Societies, 42, 43, 53, 54, 57.
Union Conventions, 206, 207.
Underwood, C. R., 228.
United Methodist Free Churches, Conference, 242.
Union Consummated, 250, 251, 272.
Unstationed Ministers in Electoral College, 255.

V.

Vasey, Thomas, 23.
Vickers, George, 163, 168.
Varden, J., 164.
Visit to President Johnson, 168.
Visit to President Hayes, 256.
Virginia Conference, Dismemberment thereof, 178.
Vandervort, W., 236, 253.
Visitations, Fraternal, Abroad, 238.

W.

Williams, J. R., 3, 46, 74, 261.
Williams, C. H., 120, 144, 222, 228.
Williams, Gabriel, 205, 248.

Waters, Francis, 103, 127, 133, 167, 168, 197.
White, Joseph J., 144. 148, 156, 161. 163, 193, 198, 203, 210, 213, 255, 263, 264.
Williams, Erastus, 252. 255.
Whitehead, Dr., 20, 126.
Wesley, John, 19, 22, 24.
Wright, Richard, 23.
Wright, J. F., 55.
Wright, J. C., 94.
Wright, R., 114, 143.
Whatcoat, R., 23.
Waugh, B., 36, 260.
Walden, J. M., 35.
Wilson, J. L., 86.
Wilson, John, 89.
Wilson, James E., 127.
Wilson, P. L., 178.
Wilson, D., 255.
Waddle, George, 89.
Wallace, William, 94.
Word White, 104, 183.
Wheatley, George, 120.
Webster, A., 122, 126, 334.
Wills, W. H., 137, 146, 170, 249, 252, 254, 263, 264, 265, 267.
Wills, R. H., 236, 249, 253.
Whitfield, J. G., 138, 177, 178, 255, 263, 264, 266.
Western Methodist Protestant, 140, 145.
Wheat, Elias A., 144, 145, 210, 236, 245, 247, 256.
Widney, S. W., 149, 185.
Widney, A. H., 228, 230.
Watson, J. B., 179.
Walker, J. B., 187, 203, 212, 216, 222, 229, 252, 265.
Whetstone, John, 188, 204, 214, 263, 410.
Westfall, G. G., 222, 245, 252.
Whitford, A. D., 265.
Wise, Daniel, 34, 287.
Witsil, T. K., 83, 311.
Wells, Joseph, 346.

Y.

Young, William, 56, 58, 60.
Young, J. M., 192.
Young, D., 218.
Young, S., 219.
Youngstown organization, 96.

Z.

Zollickoffer, H. F., 249, 255.